Together

In full color: **Christ's Nativity and Adoration**

By artists around the world

The Midmonth Magazine for Methodist Families December 1959

12 90 3.
MRS V W KING
DREW UNIVERSITY
MADISON ... N J.

Out of prisoners' questing for God has come this unusual chapel—and, for many, new hope.

An Old Story In a New Setting

TAKE a close look at these pictures. Do you see even a hint of anything unusual? Chances are you won't, no matter how long you look.

But the church above *is* different. As an outsider, you won't find it easy merely to drop in and attend a service there, except by special invitation. For this house of God, inside a penitentiary's grounds, was built by convicts. These prisoners at Huntsville, Tex., have named their church, fittingly, the Chapel of Hope.

Their Nativity scene, on the surface similar to thousands of others, is different, too. All male characters are inmates. Mary is played by an executive secretary at the institution.

Sets are constructed in the prison's vocational-training department; costumes are made by women inmates; music is provided by a top-flight prison choir.

Last year the narrator was a lifer. The previous year, it was another inmate who today is a successful TV announcer. "This," says the Rev. Cecil F. McKee, a Methodist minister and senior prison chaplain who writes the pageant script, "is one of the most polished and professional productions of the Christmas story I have ever seen."

This Christmas, for the fourth successive year, inmates once more will crowd the $80,000 structure to witness their own special re-enactment of history's greatest event.

And there, within the guarded walls of a prison, some who had lost hope will find new comfort in an old, old story.

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Together / The Midmonth Magazine for Methodist Families
740 Rush Street • Chicago 11, Illinois

IT HAS BEEN some 20 years since a farm boy from Newsoms, Va., looking at his new college ROTC uniform, asked himself, "Why am I preparing to kill men when God has called me to build a better world?"

Such questions plagued **C. Roy Everett, Jr.,** through Duke Divinity School (where his thesis was *The Christian's Attitude Toward War*) and World War II, when he volunteered for the chaplaincy but was not called.

A student of world affairs, Everett was concerned by what he saw on a 1955 tour of the Middle East and a 1958 visit to Cuba. But not until shortly before last Christmas did the 39-year-old Vinton, Va., minister do much more than think and preach about world peace. The remarkable story of the one-man campaign he started then is, we think, of great significance, especially in this Christmas season. Turn to page 26 and see if you don't agree.

What is Christmas really about? Ask a dozen artists to paint the answer and you are likely to find one theme—the Nativity—running through every picture. That's the theme of this month's color pictorial which begins with *The Blue Madonna* on page 37. But quite the reverse is **Pablo Picasso's** *Guernica,* which was inspired by war, not peace. Why does a leading theologian believe this scene of carnage to be a great religious picture? The answer's on pages 14-15.

When we first saw *The Blue Madonna,* it occurred to us that the name of the artist, Frank Wesley, is singularly appropriate for a TOGETHER contributor—but a most unusual one for a man whose home is India. Investigating, we learned that this young artist, who has produced many biblical paintings, is the grandson of an Indian Methodist minister. Now he is in Chicago, studying art.

As we pondered the meaning of Christmas, it came to us also that Christmas is about people like **Dr. George Way Harley** [see *Dr. George Harley of Liberia,* page 21]. As a boy in North Carolina, he dreamed of emulating his hero, Dr. David Livingstone, English missionary and explorer. Few people succeed so well in realizing—and exceeding—a boyhood dream. Livingstone spent 30 years in Africa. So far Dr. Harley has spent 33.

William J. Carter, pastor of Trinity Methodist Church, Wise, Va., hopes his *It Was God's Way* [page 38] will be something of a Christmas present to his congregation. He's doubly glad now his church is on the All-Family Plan; every member will be sure of sharing in his yuletide gift.

Our cover: The little girl at the winter-garlanded window seemed to be saying something to us when we first saw that picture last summer. Maybe it's because children like her are what Christmas is about, too.—YOUR EDITORS.

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

Together *the Midmonth Magazine for Methodist Families, established in 1826 as* Christian Advocate.

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Selected Bits From Your

Letters

EXCEEDINGLY pleasant things are happening at our receptionist's desk as this issue is being put to bed. There Irene is smiling irenically (if we may) *as she slits envelopes bearing your telegrams and letters commenting on the November number.*

A surge of orders for extra copies sent the print order up to 1,250,000 copies—which may be some sort of record for a denominational journal. Using a common formula, that figure means that 4 million pairs of eyes will see that special issue commemorating Methodism's sesqui-quarto-centennial.

It's now exuberantly evident that thousands of churches will celebrate Methodism's 175th birthday at Christmas time—or subsequently. This is a good thing, we believe, and we are grateful for the opportunity to have helped deepen and broaden understanding of the traditions and dynamics of the people called Methodists.—EDS.

Is Nepal or Tibet on 'Top'?

I. MELVILLE WOHRLEY, *Pastor*
Galena, Kans.

It was with a great deal of pleasure that I read *Nepal on Top of the World* [October, 1959, page 37]. However, I was born in Tibet and must insist that the title may have a slight error. While Nepal is, certainly, near the top of the world, actually Tibet is the top. I have referred to it many times in my life as, "Tibet, the roof of the world."

Suggestion for Covers . . .

MRS. ETHELWYN H. PUTNAM
La Mesa, Calif.

Congratulations on *Don't Be Afraid of Art!* [September, 1959, page 76]. It is good to find a breath of fresh art blowing through the pages of TOGETHER. I would also suggest that someone like Professor Bobbitt or Mr. Underwood might have ideas for your covers.

A Civilian Colonel?

WILLIAM A. PAHLS, *Pastor*
Hamburg, Pa.

In *Unusual Methodists* [October, 1959, page 30] there is a fine photograph of Dale Hall, new Army head coach. The article states that only one other civilian, back in 1911, held that job. Unless my information is incorrect Colonel Blaik's title was honorary; Blaik, Coach Hall's predecessor, was actually a civilian.

Incidentally, our son, Justin, tackle for Rutgers, was picked by Colonel Blaik as an outstanding player in the East. Naturally, we agree with his judgment!

Colonel Blaik, we are informed, was graduated from West Point in 1920. In business from 1923 until 1941, he returned to the Point as a lieutenant colonel. His promotion to full colonel came in 1943.—EDS.

Want a Mission Rose?

MRS. WILLIAM L. PFLUEGER
Indianapolis, Ind.

You recently published a beautiful picture of the mission rose honoring Anna Maria Pittman Lee, pioneering wife of Methodism's first missionary on the Pacific Coast. [See *The Mission Rose,* July, 1959, page 2.] Roses are a special hobby of mine. I had not heard of the mission rose and would like to have a start. Could you tell me where I might locate one?

If your local nurseryman can't supply you, send us your request and we'll forward it to one who can.—EDS.

'She Makes Charlie Run'

BETTY THOMPSON
Secretary for Public Relations
World Council of Churches
New York City

Those of us who know Miriam Parlin as the alert, intelligent, and good-humored companion of her husband at many international church conferences

Miriam Parlin: Even at work, a smile.

would have liked to have seen her in her usual smiling mood [*Wall Street Lawyer,* September, 1959, page 27]. I enclose a picture of Mrs. Parlin, which I think gives a clue to "what makes Charlie run." Here she is seen folding press releases in the press room of a recent World Council Central Committee.

Mrs. Charles Parlin is a most modest lady, reports our photographer. So thank you, Betty Thompson.—EDS.

A Florist—and Happy About It

JAMES A. SPEER
Baldwin Park, Calif.

As a florist and trustee of our Methodist church, I have read with interest *Flowers and Funerals* [Aug., 1959, page 22]. In fact, it created such interest in our church that I was asked to talk on this subject before our MYF.

I'm sure that many readers now have heard beautiful testimony expressing the warmth and comfort that God's flowers bring during life's happiest and saddest moments. Your article has renewed my faith that, as a florist, I can be of service by bringing more meaning to the lives of my fellow men.

She Liked September Cover

MRS. GRETTA M. HIGGS
Akron, Ohio

These lines came to my mind after I received the September copy. I'm sending them, together with my thanks for a very attractive and interesting magazine.

The patient sheep upon the road
The blue of Heaven above
The lovely trees, the cool green earth
A faithful Shepherd's love.

And of the sheep on the winding road
In that peaceful mountain scene
Some were white and some were black
But most were "in between"!

Thank you, Mrs. Higgs. We're sorry space prevented using more of your verses about one of the most popular covers TOGETHER *ever presented. It was photographed by Mike Roberts, a Methodist layman at Berkeley, Calif.*—EDS.

Back to Normalcy!

GEORGE ALT
Faith, S.Dak.

Bernard Baruch [*There Are No Short Cuts to Peace,* September, 1959, page 14] is only mildly optimistic about the prospects for world peace, but he does not believe that either perfection or utopia is within man's grasp. This is true as long as we are overly suspicious of our fellow men and allow our minds to be poisoned by agitators and fanatics.

Do we remember how well we got along with other countries, and how America was loved and respected, during the administration of Calvin Coolidge when we actually tried to apply the Golden Rule to our dealings with others? The low prestige we now find abroad would change almost overnight if we would co-operate with other

nations in a friendly manner instead of accusing them of aggressive designs and threatening them with massive retaliation.

This Widow Was Helped

MRS. CHESTER REED
Camp Hill, Pa.

I am writing to thank you for the wonderful *So You're a Widow Now* [June, 1959, page 35]. My husband died April 3 and a friend gave me the article. I was feeling desolate and, although I tried hard, at times I was almost overcome with grief. There is scarcely a day that I do not read again the seven steps I must travel. What a help they have been!

Change Up to Trustees

A. C. MINEAR
Kilbourne, Iowa

Should Church-related Colleges Have Wide-open Doors? [September, 1959, page 32] prompts this comment:

When the General Conference issued its mandate for special emphasis on Christian education, it meant to me that Methodism is not satisfied with the work of our church colleges in the building of character and leadership. In my research, I have worked over all the material brought me in the Congressional Library, and that of Union Theological and Yale, besides getting information from libraries in the Mid and Far West.

I shall mention but one incident I turned up:

A Methodist read in our college catalogue that after a student has paid his tuition there is still a deficit of about 50 per cent in the expense of his instruction and administration. This layman takes the position that he has not $1 a year to contribute to this deficit in the training of any student who has several dollars a year of his own to spend for tobacco or liquor. He did not specify the type youth who should be admitted, but he did indicate the type who will get his financial support.

The trustees of the small church-related college can change the campus atmosphere drastically within one or two generations of students if they will.

Church Colleges . . . Unique

MRS. JOSEPH PABST
Pratt, Kans.

Milburn P. Akers has answered well the question, *Should Church-related Colleges Have Wide-open Doors?* In fact, there is little more to be said.

Were elimination based on moral grades there might be some justice for closing the doors, for certainly a church-related college should have high Christian standards. Chronic cheats should

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be dropped sooner than the honest, serious student who may even fail some subject.

There is no excuse for the existence of church-related colleges unless they be Christian. Tax-supported schools provide all else and serious students can often find even there a Christian atmosphere if they seek it.

Let's open wide all Methodist-related colleges and work to make them unique in that they are truly Christian.

MYF Employment Bureau?

MRS. ANITA HAWKINS
Seattle, Wash.

When I came upon Kay Robbins' letter [September, 1959, page 9] I just had to break my silence. As I look back upon my MYF days, I remember how we tried to come up with new fund-raising ideas. Now that I am married and have five small children, I think I have finally come up with one!

I want a reliable employment agency, filled with people I can trust. Why don't some of the MYF's establish such an agency? They could have the phone number appear in the church bulletin and newsletter. When I wanted a sitter, ironer, part-time gardener, car washer, snow shoveler, or what have you, I would call the number. The MYFer would locate a person with that talent and he or she would donate a percentage of the earnings to MYF. Both the group and the members would profit and the employers would profit by not having to phone six girls to find one who was free. Furthermore, most of us would gladly pay 10 or 15 per cent higher fees if we knew the money was going into MYF.

Sokolsky: 'Misleading'

PROF. OLIVER R. WHITLEY
Iliff School of Theology
Denver, Colo.

May I respectfully suggest that if a fundamental purpose of TOGETHER is the enlightenment of its readers concerning the issues discussed, then the publication of George E. Sokolsky's answer to the question, *Are We Too Soft With Delinquents?* [October, 1959, page 32], is a distinct disservice.

It is no contribution to the serious discussion of a complex and disturbing problem to suggest, or at least to imply, the easy answer we get in this article. I gather from reading this material that in respect to young people today there are two kinds of parents: soft and hard. The conclusion seems to be that if only we will change from being soft to being hard, we shall solve the problem of delinquency. This is a dangerously misleading idea.

Perhaps it should be pointed out that Judge Peak, Mrs. Detweiler, and Mr. Stafford—who also were participants in the Powwow—*did not concur with Mr. Sokolsky.*—EDS.

In Defense of Social Workers

FRANK HOWELL
Red Bluff, Calif.

I read George E. Sokolsky's article on *Are We Too Soft With Delinquents?* with interest. Like many articles written by laymen, however, this discussion contained a few half-truths and several dangerous assumptions.

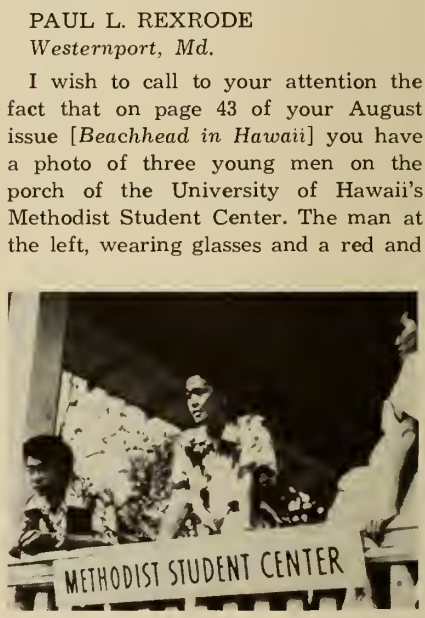
Social workers are professionally trained individuals with four years of college and two years of stiff graduate training. They are not do-gooders, whatever that irresponsible term implies. Social workers put in long, hard hours under often-impossible conditions, with a lack of adequate funds or support.

The reason delinquency has developed into such a menace is the simple lack of funds and, most especially, good personnel. Two to three times as many people are desperately needed in the fields of probation, psychology, and social work.

Tommy's a Weight Lifter!

PAUL L. REXRODE
Westernport, Md.

I wish to call to your attention the fact that on page 43 of your August issue [*Beachhead in Hawaii*] you have a photo of three young men on the porch of the University of Hawaii's Methodist Student Center. The man at the left, wearing glasses and a red and



Tommy Kono: U.S. victor over Reds.

white shirt, is Tommy Kono of the U.S. Olympic weight-lifting team. He has done much toward bringing the U.S. weight-lifting victory over the USSR.

Mothers Will Have Their Say!

MRS. JOHN S. FERGUSON
Milwaukee, Wis.

Each issue brings articles that really hit home. *Mothers, Go Home!* [September, 1959, page 17] discusses one of my pet subjects—working mothers. I completely agree with Mrs. Jackson that mothers belong at home.

We are anticipating a spirited *Powwow* on this subject. Here's to the

alleviation of mental suffocation of formerly employed mothers!

We'd hoped to present the Powwow *this month—but it got shunted into an early 1960 schedule. Why? One reason is that we received so many letters from interested readers!*—Eds.

She Recognizes Friends

MRS. WILLIAM E. BAILEY
Rolling Meadows, Ill.

I thoroughly enjoyed your October issue, but this time I had a personal interest. A picture of friends was used to illustrate the article on teaching youngsters about death [*Explaining Death to Children*, page 23].

Those who know Mrs. Dean Bonnell will be happy to realize that the photo is of her and her daughters. Those who are not acquainted with her will be interested to know that it is a picture of real people: Jean is a fine Methodist woman and a vital member of the Arlington Heights, Ill., church.

Taverns Open: Churches, Too?

MRS. ELLA D. SMITH
McMinnville, Oreg.

Please don't lock your church doors [see *Should Church Doors Be Kept Unlocked?* July, 1959, page 33]. My husband and I have been traveling in the Pacific Northwest, visiting towns where my father was a minister beginning in 1891. His first charge was at East Sound, Wash. The little church is still standing. I went to the door and found it locked. I was disappointed because I really wanted to sit quietly and relive for a few minutes with my father as he preached to the little congregation, many of whom have long since gone to their eternal home.

If we have to go to the pastor and ask for the key it isn't the same—he knows you are there and you can't feel entirely alone with God when others know you are there.

Taverns and barrooms are open every day and as many hours as the law will allow. Many people wanting a place to rest can find no other place. This doesn't speak well for the house of God. I think we should keep the doors open always.

Von Braun: 'Startling'

AUSTIN McGHEE, *Pastor*
Heppner, Oreg.

Wernher Von Braun's effort in *Missiles and Civilization* [October, 1959, page 14] is a muddled attempt to prove that you can, after all, serve two masters. Lip service is paid to the Ten Commandments and we are reassured, "Science has in no way done away with God." A few scattered pious phrases would honor God.

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½ cup chopped Diamond walnuts

Dissolve Fleischmann's yeast in warm water. Add egg, sugar, and Bisquick. Beat vigorously. Turn onto dusted surface. Knead 20 times. Roll into rectangle, 16 x 9 inches. Spread with Margarine. Sprinkle with sugar, fruit, and Diamond walnuts. Roll up beginning at wide side. Seal by pinching dough together. Place sealed side down on greased baking sheet. Pinch ends together making a ring. Make cuts ⅔ of way through ring at 1-inch intervals. Turn each section on its side. Cover. Let rise in warm place (85° F.) about 1 hour. Bake in moderate oven (375° F.) 15 to 20 min. Ice with confectioners' sugar icing. Decorate with candied cherries and walnut halves.

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head, it would appear, is not Jesus, the Son, but technology, the way. And it is clear that technology is believed to have all the answers to what God is doing in his world. There is no comment about what God purposes, but a startling assumption that if we can find out how he put his world together we shall be equal to God. Technology "will open to (man) the gateway to heaven."

What Comes First?

LYNDON B. PHIFER
Tallahassee, Fla.

Wernher Von Braun in *Missiles and Civilization* misstates the issue. It is not whether space exploration is valid and in line with God's purpose; it is a question of first things first.

Let the world's hungry be decently housed and properly fed, and after this earthly obligation is fulfilled it will be perfectly fine for the space men to pioneer. Let the technology praised by Dr. Von Braun be used first to make possible a decent existence for earth's people—and it can be achieved with the billions now spent on missile development—and then, and only then, will the space program be tolerable to the Christian conscience.

Sensation in New Mexico . . .

MRS. D. ANDERSON
Minneapolis, Minn.

My brother-in-law is stationed in a forsaken army camp in New Mexico. To help him pass the time, I send our copies of TOGETHER. He wrote that it was a sensation among the fellows.

Re: Madam Russell Church

MRS. CHARLES H. GILL
Mount Vernon, Ohio

It gave me great pleasure, living here in central Ohio near where our new Methodist seminary is being built, to

The 'reminder to pick up our cross.'

read of the Madam Russell Methodist Church at Saltville, Va., which was my home church [see *Madam Russell*, August, 1959, page 31].

In the picture of the doorway you will notice a cross formed by the panels, a constant reminder for us to pick up our cross, to thank God for it, and not to wish he had given us a lighter one.

Together / NEWSLETTER

PLANS 1960-64 BUDGET. In January the Council of World Service and Finance begins preparation of budget recommendations to the 1960 General Conference for financing Methodism's world and national programs in the next four years. Requests from 31 general boards and agencies call for considerably more than the $53.6 million allocated for the present quadrennium by the 1956 General Conference. The Council will review the requests, keeping in mind demands for expanded programs and the church's anticipated income.

WANTED: 100,000 CONVERTS. Sparked by fellow churchman Gov. Luther M. Hodges, North Carolina Conference Methodists are after 100,000 converts in a year-long evangelistic campaign. The governor helped launch the drive by saying, "The Church itself is the necessary base upon which to build any real and lasting future. . . ."

NATIONALIZE LIQUOR INDUSTRY? Bishop John Wesley Lord would nationalize the liquor industry and use its profits to combat alcoholism. He hopes to offer his plan to the General Conference in Denver.

GIGANTIC REFUGEE PROBLEM. Although no official figure is available on the number of refugee children, the World Council of Churches quotes reliable sources as estimating that at least one in every four refugees is under 14. Since 1945, the WCC believes, at least 10 million children have been uprooted as refugees.

ONE CENT A MONTH. The Commission on Christian Higher Education and the Board of Education say a penny a month from each of the nearly 9.7 million Methodists could save a $15-million investment in six of the 13 denomination-related Negro colleges. The agencies hope to raise $1 million for these schools through the 1960 Race Relations Sunday offering February 14.

SCHOOLS & PRAYERS. New York youth-group leaders have told the state's committee for the 1960 White House Conference on Children and Youth that prayer should be used to begin and end the school day.

'SHARE A COMMON BROTHERHOOD.' President Eisenhower, urging nation-wide support of Brotherhood Week February 21-28, says, "As Americans, as fellow human beings, we share a common brotherhood."

(*More church news on page 66*)

Burden to Others? NO!

Says Wise Annuitant —

"I am sure others feel as I do that these Annuities are MORE of a benefit to us than a gift to you. Soon I hope to have enough for another Annuity and so happy would I be to make it an outright gift but since my working days are nearly over I need to provide for myself so that I won't be a burden to others. I know of no safer way than such Annuities."

Life Income Gift Certificate

WOMAN'S DIVISION OF CHRISTIAN SERVICE

Mail the coupon and learn how in 30 countries many races are assured a blessing when you buy one of these Annuities which guarantees you a high rate of return *for life*. Your money is guarded with the same care as is given multi-million dollar investment trusts. And you have the gratifying knowledge that finally your funds will go to spread the Gospel and extend the Kingdom.

And who can measure your saving in time, worry, money, dissipation of estate or family dissension? Put your money in these Annuities and avoid 'will' trouble by disposing of your estate while yet alive. You can leave a lifetime income to loved ones if desired.

Korean Baby Undernourished

MAIL THIS COUPON TODAY

Treasurer, Woman's Division of Christian Service of The Board of Missions of The Methodist Church
Dept. TK129, 475 Riverside Drive, N.Y. 27, N.Y.

Please send me full particulars of guaranteed returns from the Life Income Gift Certificates.

Name _____

Address _____

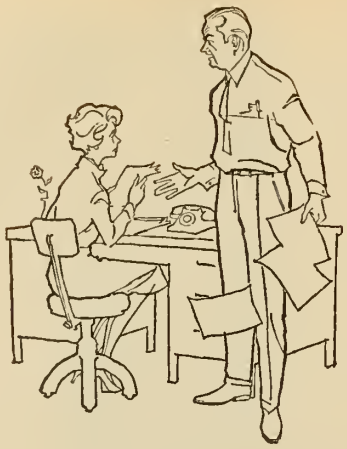
City _____ *Zone* ____ *State* _____

Day and Year of Birth _____

Fill in, Clip and Mail to Treasurer,

WOMAN'S DIVISION OF CHRISTIAN SERVICE

OF THE BOARD OF MISSIONS OF THE METHODIST CHURCH
Dept. TK 129 475 Riverside Drive, New York 27, N.Y.



"Because I was snapping at everyone, my doctor started me on Postum!"

"Everybody gets riled now and then. But when you don't feel just right, or sleep too well, *everything* gets on your nerves. When that happened to me, I went to the doctor.

"He said my symptoms were pretty common . . . thought they might be due to too much coffee; some people can't always take all the caffein in coffee. He suggested I try Postum because Postum is caffein-free . . . can't aggravate your nervous system or keep you awake.

"I followed his advice. I started feeling better, sleeping better, acting better—and boosting Postum. Why don't you try Instant Postum? Give it a good try—for 30 days, in fact. You'll like it—and it'll like you!"

Postum is 100% coffee-free

Another fine product of General Foods

✠ ***Personal Testimony***

Man's spiritual potentialities, the author feels, are sufficient to deal with the age of space.

Plowshares to Peace

By HUGH L. DRYDEN
Deputy Administrator
National Aeronautics and Space Administration

WHEN I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him . . . ? [*Psalm 8:3-4.*]

The psalmist's question, more than 2,500 years old, was never more pertinent than today. With new interest we are turning our eyes to the moon, the stars, and the far horizons of the universe as we await the imminent venture of man into space. What is man that he dares to dream of travel to the stars?

As we take our first steps toward exploration of our solar system, it is worth while to ask: Will the horizons of our spiritual lives be commensurate with the far horizons of our physical universe and of our intellectual and scientific accomplishments? What is to be the effect of the space age on religion? More important, what contribution can religion make to this new age? Can the conquest of space become an instrument to bring the world together, a project to nurture spiritual growth?

To see the natural horizon around us we must rise above the level of things close by. We must leave ordinary surroundings and climb to the top of a mountain or ride into the atmosphere. The higher we climb, the farther away is the horizon—and the farther we see. Similarly, our intellectual understanding and foresight are extended by detachment of our minds from the problems and trivialities near at hand.

Our spiritual horizons, accordingly, must be far enough to include all mankind. If you climb to spiritual peaks high enough to accomplish this, you will perceive the loneliness of man and his homesickness to belong to one greater than himself—the eternal quest for God. You will be sensitive to the pain and tragedy of human living and aware of the sustaining strength of the great Comforter. You will sense the mysteries of life and death, of man and God, and be inspired to sing praise and to worship the source of spiritual power which enables man to comprehend, rule, and overcome the world.

In the vast reaches of the universe, our sun, the earth, the planets, the galaxies of stars continued in their courses for billions of years before man appeared. His frail activities have had no appreciable effect on the operation of the physical universe. He has not even shifted the axis of his own planet or altered its orbit. Man is tiny, his power infinitesimal compared to the great forces of nature.

Yet the spiritual potentialities of man, if realized, are sufficient to deal with the far horizons of the age of space. Each age, intellectually and spiritually, stands on the shoulders of the past. Knowledge expands. The piling of stone on stone builds the great cathedral tower reaching toward the sky.

Who can tell the heights which man may attain, either in his exploration and understanding of the universe or in his spiritual development? Who dares to limit the far horizons of the physical universe, the intellect of man, or the development of his spirit from divine breath within his soul?

The same man who asked, "What is man that thou art mindful of him?" also declared: "Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet."

PABLO PICASSO'S

Guernica

The eminent theologian Paul Tillich calls this painting of the bombing of a Spanish city the best Protestant religious picture of our age.

"ON EARTH peace, good will toward men," sang the angels on that Judean hillside nearly 2,000 years ago. But there was no peace in Spain in April, 1937, when the skies above the little Basque city of Guernica were darkened by Fascist bombers. From that unholy cloud fell a rain of death and total destruction—the first "saturation bombing" of a city.

Some months earlier, the Spanish painter Pablo Ruiz y Picasso had been commissioned to paint a mural in the Spanish Republic building at the Paris World's Fair. The news of Guernica roused him to fury. On May 1 he made the first sketches, in June his mural of man under the heel of war was installed. It is now in the

Museum of Modern Art, New York. Extended loan by the artist.

Museum of Modern Art in New York City, a giant canvas, 11½ feet high, 26 feet long. But instead of the brilliant colors usually found in oil paintings, this painting is in stark black and white and grays.

Picasso himself denies that the painting has any political significance, saying simply that it expresses his abhorrence of war. But does *Guernica* symbolize the seeds of destruction of civilization in a Godless scientific day?

Answering this in part, the famed Harvard professor and theologian Dr. Paul Tillich has written: "Now Picasso has painted this immense horror—the pieces of reality, men and animals, and unorganic pieces of houses all together—in a way in which the 'piece' character of our reality is perhaps more horribly visible than in any other of the modern pictures. During one of my lectures I once was asked, 'What would you think is the best present-day Protestant religious picture?' I answered almost without hesitation *'Guernica.'* . . . If Protestantism means that, first of all, we do not have to cover up anything, but have to look at the human situation in its depths of estrangement and despair, then this is one of the most powerful religious pictures. And, although it has no religious content, it does have religious style in a very deep and profound sense." *

* *From* Existentialist Aspects of Modern Art, *Chapter 7 of* Christianity and the Existentialists, *edited by Carl Michalson (Scribner, $3.75), pp. 137-38.*

No congregation can afford the luxury of losing its edifice—and having to build another one. Still . . .

Nine Churches BURNED

By PAUL W. KEARNEY
Fire-Prevention Authority

TWO WINTERS AGO in Syracuse, N.Y., a pedestrian en route home from his office was startled to see a leaping, ruddy glow behind the windows of the First Methodist Church. Looking closer, he found the interior a seething mass of flame, so he dashed to a firebox and pulled an alarm.

How long this fire had been burning before this passer-by happened along is anybody's guess. The only known fact is that it was so far beyond control when discovered that even the firemen's backbreaking efforts couldn't stop it from spreading to the adjoining church publishing house and the church headquarters. Estimated loss: $1 million.

This would be tragic enough as an individual episode. But nine times a day a church building is destroyed or damaged by fire. In five years some 16,000 churches have been hit by fire.

Methodist churches stand second on the list, with 15.7 per cent of the fires. Roman Catholics, with 29.7 per cent, lead all others.

In two out of three fires, damages ranged from 65 per cent to total losses. In the typical instance, insurance covers only about 39 per cent of the damage. And in every case, replacement costs today are two to three times the original value.

We in the fire field know that church fires are invariably bad because of two basic reasons:

1. At least two thirds are belatedly discovered, usually by passers-by.
2. The very nature of the building provides a vast, unbroken area, through which an undetected outbreak can rage uncontrolled.

The inevitable result is that the loss ratio in church fires is far in excess of any others. This is inseparably related to the fact that the vast majority of these outbreaks occurs during the hours the average church is unoccupied. Hotels, as a case in point, suffer about four times as many fires as churches, yet, due largely to quicker discovery, their aggregate losses are about 50 per cent less.

Surprising as it may seem, the basic answer does not lie in an analysis of church-fire causes. Except for the insidious increase in arson outbreaks, there has been no change in church-fire causes in 40 years—and little change in our attitude. There is no denying that every human effort should be exerted to correct or eliminate potential danger spots, as outlined in the accompanying box. Yet once a fire gets going, how it ends is far more important than how it started. And in the church field an inordinate proportion ends disastrously because we rely largely for discovery on that chance passer-by.

When the Austin Avenue Methodist Church burned in Waco, Tex., for example, the alarm wasn't received until 3:37 a.m. By that time the entire structure was so loaded with smoke that firemen couldn't locate the seat of the blaze, and almost before they had hooked up their hose lines the entire roof fell in. The loss was $400,000—simply because that fire had been burning for hours before it was discovered.

Likewise, in Omaha, Nebr., the First Methodist Church suffered a loss of $440,000. Some neighbors had smelled smoke for over an hour and a half, but nobody knew where it came from until someone passing the church saw flames through the windows. And by the same token, the $380,000 blaze in the First Methodist Church of Plattsburgh, N.Y., was first noticed by a motorist at 12:43 a.m. By daybreak there was nothing left but stark, gaping walls.

The brighter side of the picture is that it need not happen this way. Actually, there is no rational excuse for the administrative failure which often paves the way for these punishing losses. Such failure stems either from ignorance or, more often, a bland faith that God will give this church the breaks he didn't give thousands of others last year.

The responsibility is not the clergyman's; it rests squarely with each governing board, usually composed of businessmen. As such, they know that in everyday mercantile, industrial, and commercial occupancies, the most effective defense against fire is approved automatic protection.

This can take two forms: the automatic sprinkler or the equally dependable automatic-detection system, either of which can be hooked up directly to the fire department. Both compel an incipient fire to report itself by means of its own heat or smoke at a time when extinguishing it will be child's play.

The sprinkler, of course, sprays water on an infant fire while simultaneously sounding an alarm. But an automatic-detection system, since it does not employ water, can operate much faster in summoning aid without risk of needless water damage. So sensitive are such systems that firemen who pull up to a building in response to an automatic alarm are frequently told by occupants that there must be a mistake. Knowing better, the investigating blaze-beaters almost invariably find a small fire starting in some closet, storeroom, or other out-of-the-way spot.

The Methodist Church of Harvard, Ill., was destroyed not too long ago because it was unprepared. The carbon-dioxide fire extinguisher was ineffective and the lack of a sprinkler system, combined with concealed spaces in the basement area where the fire started, led to complete destruc-

Today!

tion of the building. Damages totaled over $245,000.

Fifty miles away in Paw Paw, Ill., exactly 24 hours later, a similar fire burned to the ground another Methodist church. It, too, lacked the same automatic protection and produced the same result—complete destruction.

Notable among nationally famous churches which employ sprinkler protection are Boston's Old South Church; the Old Ship Church, in Hingham, Mass., generally regarded as the oldest meeting place in the U.S.; St. John's, in Richmond, Va., and New York City's renowned Trinity. St. Paul's, Trinity's neighbor, relies on an approved automatic-detection system of a type usually cheaper and simpler to install than sprinklers. And New York's Riverside Church, after a $1-million fire just before completion, installed both types of protection.

Some churchmen may feel that only a well-endowed congregation can afford such "luxuries." The question, however, is whether any congregation can afford the luxury of losing its church—and having to build another at present inflated prices. Remember, there's no law, sacred or secular, to prevent your place of worship from being numbered among tomorrow's fateful nine! Just look at this random sampling of Methodist churches which have burned:

Gatch Memorial, Baltimore, Md. Loss: $150,000.

First, Trenton, N.J. Loss: $300,000.

Edenton Street, Raleigh, N.C. Loss: $475,000.

First, Emporia, Kans. Loss: $360,000.

First, Kingston, Pa. Loss: $366,000.

The cost of the most expensive

10 SAFETY QUESTIONS

- Does your church have enough exit doorways?
- Do they open outward?
- Do they have dependable panic bolts?
- Are stairways and exits obstruction free?
- Is the furnace in a separate, fireproof room?
- Has the furnace a self-closing door?
- Are ashes handled in metal containers?
- Is the kitchen range on a protected floor?
- Has the refrigerator been serviced lately?
- Are all electrical alterations made by experts?

"Sour godliness is the devil's religion"
—JOHN WESLEY

The final hymn, one Sunday evening, was *When We All Get to Heaven.* The girl filling in for the regular pianist played with a rapidity that left the congregation breathless. After services the pastor told her gently, "We hadn't expected to get there quite so soon."
—JANE MERCHANT, *Knoxville, Tenn.*

•

A Sunday-school teacher asked her pupils why they believed in God. Some answers were thoughtful, some impulsive. But the minister's son appeared stumped. He made several false starts, scratched his head, and finally said:

"I don't know—I guess it just runs in the family."
—NAPOLEON OWEN, *Rye, Colo.*

•

A church drive was on and a collector called on a member for a donation. "I can't give anything," he pleaded, "I owe nearly everybody now."

"But," said the solicitor, "don't you think you owe the Lord something, too?"

"I do. But He isn't pushing me like the others."
—MRS. EDWIN D. JONES, JR., *Reading, Kans.*

•

"I understand," said one spinster to another when they met on the street, "that your church attendance is small. Is that true?"

"Yes, it is," replied her friend. "There are so few people there on Sunday that when the preacher says, 'dearly beloved,' I feel as if I'd received a proposal."
—FRANCES BENSON, *Holly, Colo.*

•

Contributors of these Wicked Flea *anecdotes have received $5 each. We will send you the same if we use your favorite church-related chuckle. Send it today. Sorry; we are unable to return any contributions.*—EDS.

protective system is a drop in the bucket compared to such losses. Even for much less pretentious edifices, there are many forms of automatic protection, approved by the Underwriters' Laboratories, which can be brought within the bounds of almost any budget.. The best way to find out about them is to have your insurance man survey the field and come up with the answer that most nearly fits your building and your congregation's resources.

As was mentioned earlier, most of the basic causes of church fires have remained unchanged for decades. It's as true now as 50 years ago that the logical path to prevention is the correction of the commonest causes. The *Occupancy Fire Record of Churches,* published by the National Fire Protection Association, 60 Batterymarch St., Boston, Mass., is one of the most recent studies of the known causes of church fires. It reveals that five factors account for over 64 per cent of such blazes:

Defective or overheated heating systems . . . 22.5 per cent.
Incendiary . . . 13.1 per cent.
Electrical . . . 12.5 per cent.
Smoke pipes and vents . . . 8.5 per cent.
Lightning . . . 7.9 per cent.

The steady—and shocking—rise of the incendiary fire to second place gives added importance to the need for automatic protection. As for lightning, we've had "automatic protection" for that since Benjamin Franklin's time, but we consistently ignore it. And for the remaining causes I have one suggestion:

For several years in more than 100 U.S. and Canadian cities, residential fires have been cut in half simply by allowing firemen to inspect the hitherto-forbidden precincts of the private dwelling. The International Association of Fire Chiefs is waging a nation-wide campaign to have this procedure adopted universally, by paid and volunteer departments alike. This ever-increasing program is meeting with ever-increasing success. And if it can work in homes, it can be equally effective in churches.

The first step, then, is to call the firemen before the fire; to invite the local chief to visit the church and look it over with his trained eye. If possible, make the tour with him and listen to what he recommends. What he says will come straight from the heart, because he and his men are more scared of a church fire than any other; the threat of a rapidly collapsing roof makes even the most calloused smoke-eater grit his teeth.

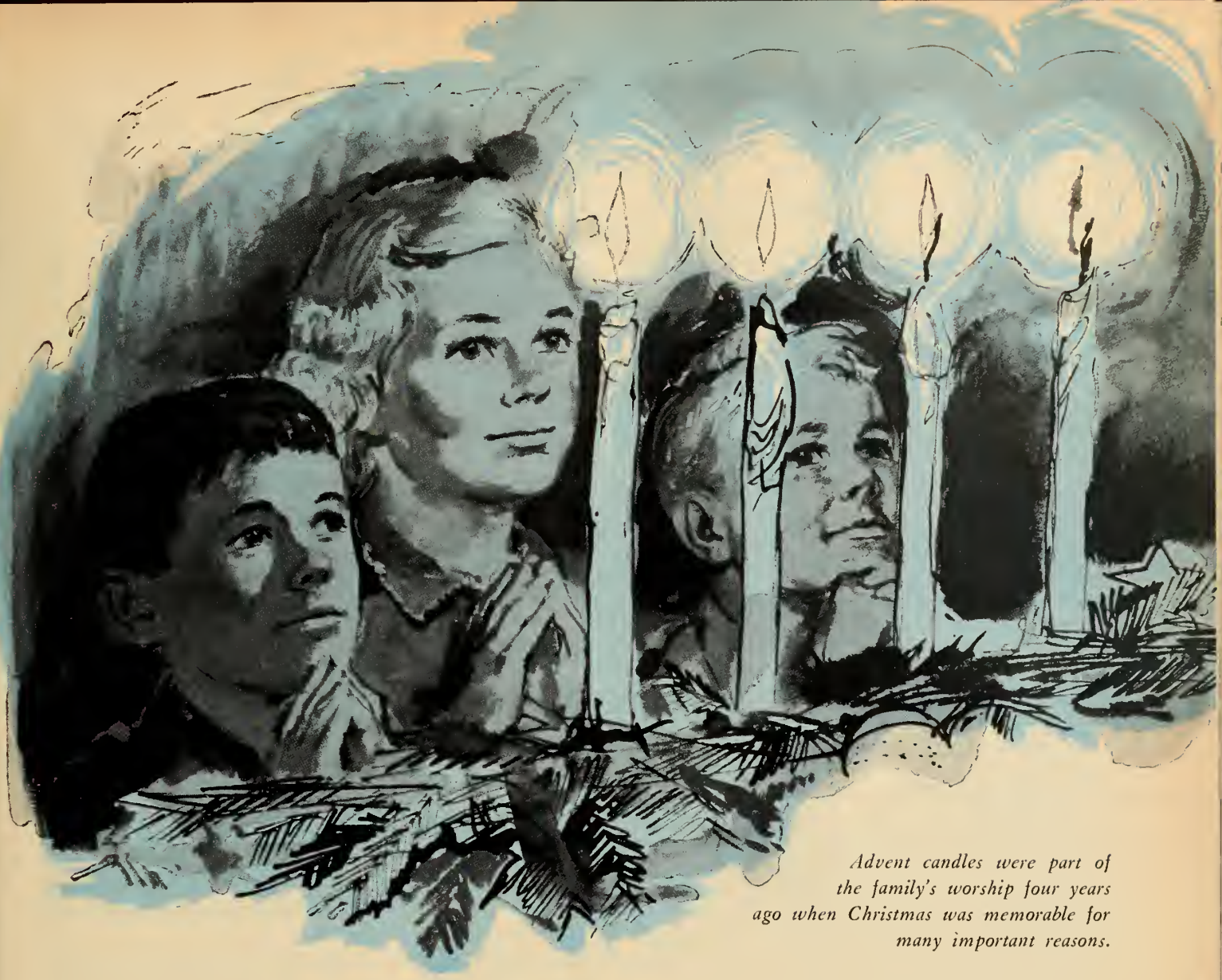
Unfortunately, in the past most churches have been handled with kid gloves by fire departments. But when an inspection request comes from church officials, all obstacles to an honest, constructive survey of hazards are removed. That means the congregation will have a much better chance that its church will be standing next Sunday than it has now.

I've seen some spectacular church blazes running into millions of dollars. But I doubt if any affected me more than one which razed a simple little country chapel near my home in the Catskill Mountains.

A young people's gathering had met there the night before, but on this fateful day nobody had been inside. Neither did anybody know how or when the fire started, but it had been under way quite some time before children in a nearby school saw smoke curling out under the eaves. By then the place was so surcharged with superheated combustion gases that it would have been suicide to attempt to enter. When volunteers from the nearest towns arrived—one company made a 12-mile run over mountain roads in 14 minutes—all they could do was save a nearby barn that had been touched off by flying embers.

The sight of that pretty little church reduced to a gaping hole in the ground got me in the pit of my stomach. Yet it was nothing compared with the tragic expression on the elderly minister's face. Slumped in a rocker on his porch, his eyes fixed blankly on the few barrels of ashes which spelled the culmination of a life's toil, he was like a man in deep shock. Between us, my wife and I had $7 in our pockets. But when my wife pressed them into his clenched fist, he didn't even know what she was doing.

Could this happen to *your* church —and *your* minister—tomorrow? Remember this: Unless congregations start taking suitable precautions, nine churches are going to be hit by fire every day of every year from here on out. And one of them could be yours.



Advent candles were part of the family's worship four years ago when Christmas was memorable for many important reasons.

Family Worship Works for Us

By DOROTHY L. YATES

A Together in the Home feature

WHEN I WAS a little girl, I visited in a home where they had family worship every morning. After breakfast they'd all get up from the table, kneel down beside their chairs, and listen while the father read from the Bible. Then each would say a prayer.

I wasn't used to this at home; my introduction to the practice impressed me, but it made me uncomfortable, too. Nevertheless, the unity and strength that family has shown through the years, in bad times and good, have been remarkable.

The years went by. I married and began to rear a family of my own. Once in a while, when our children were small, my husband and I would hear references to family worship and would wonder idly if very many people really did that sort of thing any more.

Then one spring we hit a regular crisis of family crossness. Bill and I flew off the handle at each other and at the children. Susan, then eight, Tom, five, and Sam, two-and-a half, were constantly squabbling. With all this unending bickering, Bill and I became so exhausted that we finally took a few days off in the woods for a vacation without the youngsters.

Relaxation and outdoor surroundings gave us a new perspective. One evening, sitting under the pines, we began to ask ourselves how we had failed. We had been knocking our-

selves out trying to provide for the children, keep the house neat, and, above all, "do things with the children" as the experts insisted. But we had to admit that "doing things" was all too often done grimly and because we'd feel guilty if we didn't, rather than because we really enjoyed it. We looked at each other.

"I think the kids'd get more out of being with us if we weren't so tense, even if they had to have a little less time with us," Bill said reflectively. I agreed that perhaps we were wrong in forcing ourselves so hard.

THEN, as we talked, we got around to the question of religion. Could it be that we weren't paying enough attention to God? I don't remember which of us mentioned family worship, but how well I remember our wondering if such an old-fashioned thing could tone up the quality of living at our house!

Right then and there we decided to try it. We knelt on the pine needles and prayed aloud, together, for guidance for our family. We felt awkward; while we had been church members for years, our vocal prayers had been limited to grace at meals. Nevertheless, we'd found a new source of power. And the family-worship service we started when we got home soon began opening a bright new world to us.

For a few years we had our worship time on Sunday nights. Often we'd sing around the piano first, then read from the children's Sunday-school books or a simple book of Bible stories. But always we would read from the Bible and, after discussion that might vary from a few to 20 minutes, we'd close with individual prayers.

Discussion is wonderful. At meals, or whenever our busy children ply us with questions, Bill and I try to answer them, but we can't always take all the time we'd like to explore the subject fully. Worship time gives us an unhurried period to enlarge on these answers. And it has also given us opportunities to talk about other things that are on the children's minds.

"Buzz Brown's daddy is married again," Tom commented one evening at worship time shortly after his eighth birthday. We talked about the long illness of Buzz' mother, how kind Buzz and his father had been to her, and how lonely they'd been when her spirit had gone to be with God. I said to the children: "I hope if anything ever happens to me, your father will find a new Mom to help take care of you and love you, just the way the new Mrs. Brown is doing for Buzz."

They were quiet. Sam, six, shook his head: "We'd have to show her how to work things around the house, and I don't know how to light the gas stove," he said doubtfully.

When I recovered from the jolt of not being missed except when it was time to light the stove, I realized gratefully that Sam's worry really revealed how deep his sense of security actually was.

We were able to bring an especially deep meaning, for us, to our Christmas-season worship four years ago. We lit one more candle each succeeding Advent Sunday. The fourth Sunday there were four candles to lend radiance to our youngsters' pre-Christmas faces. We read the Christmas story from Matthew and Luke, and such favorites as *Why the Chimes Rang* and *The Other Wise Man*. We also invited a new family in town to share our Christmas dinner with us. Having these new friends close within our circle as we sang after-dinner carols by candlelight made that Christmas the most joyous holiday we'd ever spent.

Of course, our Sundays have grown busier as the children have grown older. When Susan began going to church activities on Sunday evening we decided to shift our worship time to breakfast. For that meal, at least, we can still count on having everybody together.

Our morning worship still includes reading the Bible, prayer, and discussion. But now the discussions are taking an outward trend. We're learning about the church's mission work, country by country, and every worship time finds us saying a special prayer for the missionaries in the field that we have discussed that morning.

In our Bible reading, we try to read whole chapters, or at least complete episodes. Bible verses out of context can be just as misleading as isolated statements from political speeches. At least Bill and I have found that this is likely to be so around our house.

We all know, in our family, that prayer unlocks God's power to help. For many weeks our prayers included an elderly friend. She had lived close to God all her life, but now she was near the end of her resources, nearly blind and not able to cook or care for her house. It looked as if she would have to move out of her beloved home into an institution. Then came a letter from an old friend of hers, offering to buy her house and give her a free life occupancy! Chance? We don't think so. We believe this letter was a direct answer to prayers—hers, ours, and those of other friends. And nobody will ever be able to tell any of us anything different.

I hope family worship is teaching our children the spirit of thankfulness. I've seen how important it is as you get older. There's Hazel Dannecker, who's nearly 70. She finds so many things to be grateful for that she doesn't have time to fret about loneliness, finances, arthritis, or even atomic fallout. She can always concentrate on "the good side" because she's in the habit of doing so. Her parents had a rule that every participant in family prayers must give thanks to God for something that had happened during that day. No generalities were accepted, the thanks had to be for some specific blessing.

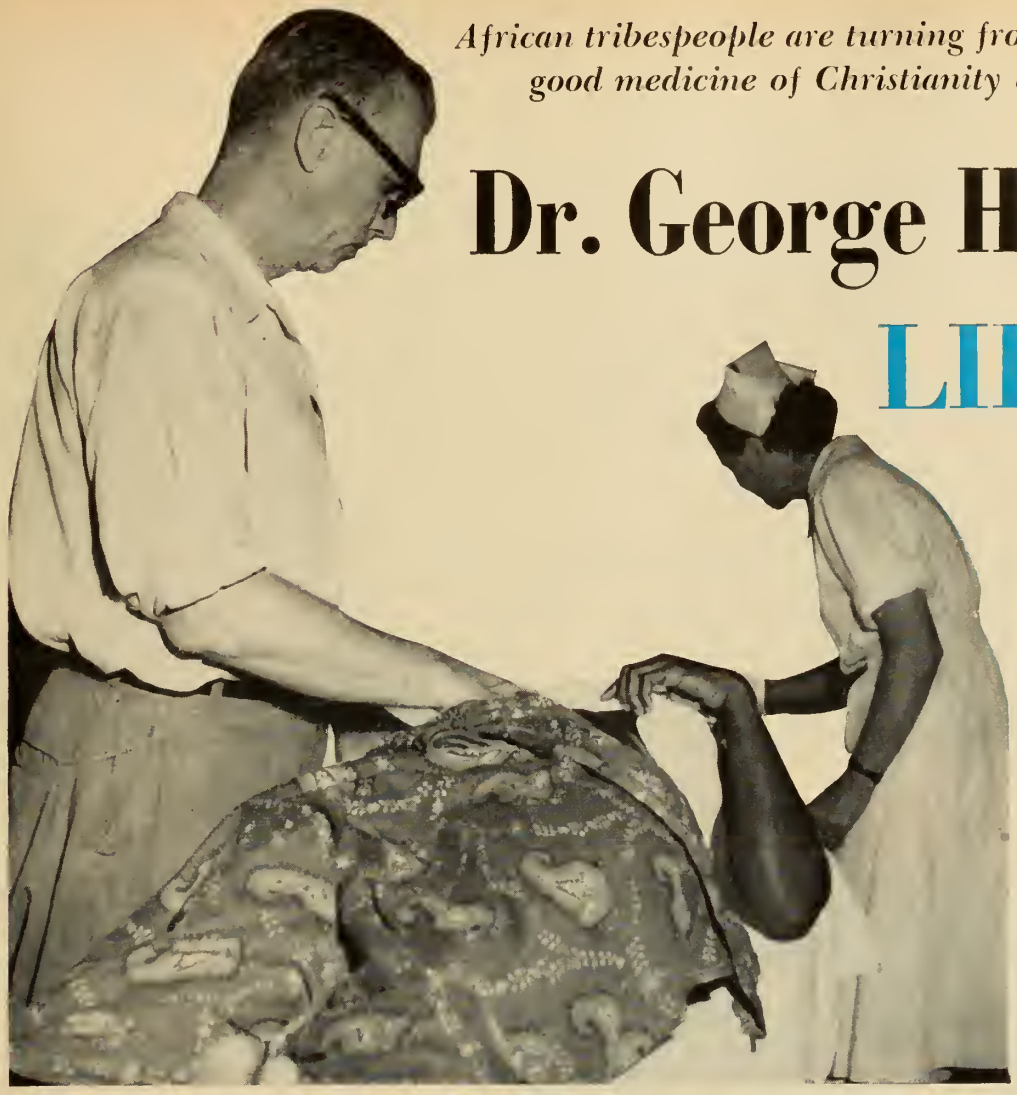
MRS. Dannecker chuckled when she told me: "I remember thanking God that the cherries were ripe, that the fish were biting in the creek, that the new garden fence'd keep the chickens out and I wouldn't have to chase 'em." Trivialities. Perhaps, but not to a child. And trivialities or not, small Hazel formed the habit of thinking positively of her blessings rather than broodingly over her misfortunes. It's stood her in good stead all her life.

Already Bill and I know the "old-fashioned" idea of family worship works for us. As time goes on, we hope it will come to mean as much to our children as it has proved to mean to that small Hazel now grown older.

African tribespeople are turning from superstition to the good medicine of Christianity brought to them by—

Dr. George Harley of LIBERIA

By MARTIN B. MAY



THE WRINKLED old African witch doctor lay dying. As he neared the end he called for Dr. George Way Harley, the white medical missionary known to Mano tribesmen as "the good witch of Ganta."

"I want you to have my sacred relics," the old man said softly. "There's no one as close to me as you. You are like my own son."

Among the relics bequeathed to Dr. Harley that day were several leering masks used in the witch doctor's pagan rites. Unchristian as their origin was, they symbolized a unique bond between the two men—one a primitive practitioner of jungle mumbo jumbo, black magic, and sorcery; the other a member of learned scientific societies, a leader in modern medicine—yet an initiate into the mysterious snake cult of the Manos.

Years before, Dr. Harley and his wife plunged 175 miles into the roadless, heavily forested interior of Liberia to found an outpost in the shadow of the unexplored Nima range, where mountaintops are sacred and 200,000 tribesmen lived with their fetishes "in a world full of spirits."

Since 1926, Dr. Harley has become known as the great healer to tens of thousands of natives throughout Liberia and neighboring countries. This dedicated Methodist missionary speaks six African languages and has made outstanding contributions to the knowledge of tropical diseases and medicines. Yet he is hard to pin down and classify.

Born in Asheville, N.C., the son of a Methodist minister, he is a graduate of Duke University and studied medicine at Yale before becoming a missionary. Today he is a missionary and physician first, but he's also a plumber, mechanic, anthropologist, cartographer, blacksmith, teacher, farmer, engineer, and botanist—the list of his "know-hows"

Other hands are learning to wield the doctor's "magic needle."

An anthropologist of note, Dr. Harley specializes in collecting the skulls of chimpanzees.

His extensive collection of jungle masks—the kind often used by the witch doctors—now is at Harvard.

Able blacksmith as well as scientist and physician, he is at home in the mission forge.

and accomplishments seems endless.

There were others before him, of course. Melville B. Cox was the first, and such men as the Rev. F. A. Price followed, along with a succession of outstanding Methodist bishops who have helped open the way to Christianity in the little Negro republic established by ex-slaves before the Civil War. Then, in the 1920s, the Board of Missions began looking for a Jack-of-all-trades, a Christian doctor with the knowledge and inquiring mind of the anthropologist, who could live with primitive people, gain their respect and confidence, and understand them. The Board settled on Dr. Harley.

En route to Liberia, he and his wife stopped in London where the doctor filled out his American medical training with a course in tropical medicine. Mrs. Harley, a trained botanist and medical technician, studied midwifery.

The road to Ganta was only a 175-mile hammock trail. Supplies came in on the heads of native porters. The first residence was mud, sticks, and thatch—and, with the first heavy rains, the walls came tumbling down.

"Day after day, long lines of patients waited on the porch of the mud dispensary," Mrs. Harley recalls. "Sick people streamed to Ganta. There was no other doctor in the

Together / NEW YORK Area *NEWS* Edition

DECEMBER, 1959

President R. A. Withey (left) and Board President C. C. Lyman prepare box for cornerstone of new administration building, Green Mountain College, Poultney, Vt.

Bethel Home Dedicated

More than 300 representatives of Methodist churches in Westchester County and New York City attended the dedication of the $1,600,000 Bethel Home in Ossining.

Bishop Newell delivered the dedication address calling on church leaders to extend the church's care of the aged by building more homes throughout the country.

He paid tribute to Edwin H. Wimperie of White Plains, president of the Board of Directors; Edwin O. Anderson of Jersey City, treasurer; and the Rev. Dr. Daniel D. Brox, superintendent of the home, for the "hard work and generous devotion" which made possible the construction of the new building. The structure was formally presented for dedication by Dugald J. Cameron of Pelham, chairman of the building committee. Members of the Board led visitors on a tour of the building following the ceremonies.

Others who participated were the Rev. Elmer B. Bostock of Yonkers, George Lowe of Kingston, the Rev. Burton Tarr of Middletown, the Rev. C. Wesley Christman, Jr., of Peekskill, and Mrs. Frank Brooks of New York City, president of the New York Conference Woman's Society of Christian Service.

Area Asked for $20,000 for MCOR

Giving Increases

World Service receipts in the Area increased more than $7,000 for the first three months of the fiscal year over the same period last year.

The total is $83,753, representing an increase in gifts from the Troy, New York and Newark Conferences.

Treats Italian Children

On their way to New Delhi, India, the Rev. William Studwell and their five children, formerly of Pound Ridge, N.Y., visited the Methodist Casa Materna orphange in Naples.

On Tommy Studwell's 10th birthday, he celebrated by treating the 200 Casa Materna children to ice-cream sticks.

Money to be Used for Six Special Needs

Bishop Newell has called upon the Area Methodists for $20,000 for six special needs to be met by the Methodist Committee for Overseas Relief of which he is national chairman.

Of that amount, $5,000 will go to Hong Kong where Methodist workers administer direct relief; $4,000 to Poland and $2,000 to Yugoslavia where ministers are suffering economic hardships; $3,000 for the relief of refugees in West Berlin; $1,000 to help ministers in Finland; $5,000 to Korea for special work among war widows and orphans.

Bishop Newell pointed out that in Hong Kong 35 per cent of families of six or more persons have an annual income of less than $25. There are 60,000 homeless refugees who sleep in the street. Ministers who live on small salaries in these countries are faced with emergency expense such as medical bills.

Bishop Newell also cited Boys Town, the orphanage Methodists support in Korea as well as 31 other orphanages whose budgets are supplemented by Methodists.

No Conference Goals

The funds will be contributed by the Troy, Newark, New York, and New York East Conferences but no Conference goals have been set.

Methodists give nearly one million dollars annually for the church's program of overseas relief.

Ray Hoover Photo

Two Bethel Home residents, August Rosengren and Miss Edith Porter cut cake at dedication ceremonies at Ossining. Watching are (l. to r.) Superintendent D. D. Brox, Bishop Newell, and E. H. Wimperis, chairman of the Homes' board of directors.

Publicity Photographers

1959 Methodist Hospital of Brooklyn graduates awarded nursing achievement awards (l. to r.) Josephine Sheldon and Joyce Jackson, Brooklyn; honor graduate Barbara Benoit, West Islip; Beatrice Coutee, Paupack, Pa.; and Joy DeHollander, Schenectady.

THE BISHOP WRITES

Truth and Consequences

Recently I have been pondering with a good deal of concern the problem of just what is "the truth." How do we know we possess "the truth?" Are we sure as ministers that we are proclaiming "the truth?"

My mind was stirred in regard to these questions some months ago when I was reading the docket of the Supreme Court of the United States and discovered how many cases were before the court having to do with the question of "what is false adverstising?" I had wondered about this question long before I read of it in the docket of the Supreme Court. Frankly, I think of it almost every time I listen to the advertisements on television. To what degree these advertisements are false and to what degree they are true the bishop is certainly unable to judge but he does feel free to say that much of the television advertising is trite and banal and much is insulting and revolting.

These questions were brought to mind even more forcefully the other day when I read about the recent dishonesty practiced by the "Quiz shows" on television. How horribly our age has been characterized by this recent expose! Think of fifty million people sitting before their television sets watching the beads of perspiration on the brow of the man in the booth, almost holding their breath while they wondered whether he would be able to answer the question, and then discovering that all the fifty million people had been fooled by the dishonesty which was employed.

Well, out of all this perhaps there's a moral for us as ministers. We are the possessors of the truth—the full and final truth. Perhaps we should be examining how we proclaim it. Perhaps each for himself should determine just how fully he has understood the fullness of the gospel of Him whom we proclaim. Perhaps we should pray a little more ardently that this nation of ours should know "the truth" so that "the truth can truly make us free."

New Horizons

• Consecration of a new $160,000 Christian Education Building at Seaford, N.Y., highlighted a two-week celebration of the church's 100th anniversary.

• Thanks to more than 1,000 hours of volunteer labor, the Fourth Avenue Church, Brooklyn, has completed a renovation program which includes roof and wall repairs, rehabilitation of the basement, redecoration of the sanctuary.

• The Bernardsville (N.J.) Church has a new education unit consecrated by Bishop Newell.

• A new parsonage is being constructed at Teabo, N.J., and a new one is being planned for First Church, Dover.

• Another group of active volunteers is reported from First Church, Rahway, N.J., where 500 man-hours have gone into renovation and redecoration of the 105-year-old sanctuary.

• Ground has been broken for a $102,000 education unit at Succasunna, N.J. It will include classrooms, dining room, and kitchen.

Sketch of Wesley Church, Plainfield, N.J.

Troy U.E.M. Successful

The United Evangelistic Mission held October 10-15 in the Troy Conference has added 3,432 members so far according to Dr. Allen E. Claxton, executive director of the mission.

New York Conference ministers conducted the mission with the aid of callers from each local church.

Glens Falls churches were hosts to ministers from the Kingston District; New York District ministers went to the Troy District; Newburgh ministers went to the Albany District, and Poughkeepsie District ministers to the Burlington District.

Troy Conference ministers conducted the U.E.M. in the New York Conference, October 24-29. The results will not be available until the next issue of the Area News Edition.

350 Churches Participate

More than 350 Methodist churches will take part in the annual Donation Day of Bethany Deaconess Hospital, November 22, at the Community Methodist Church of Ozone Park, Centerville and Pitkin Avenues, Ozone Park, N.Y.

Mr. Fore

Dr. Almand

Given Board Assignments

Two New York Area men have recently made news because of their work with the Methodist Board of Missions.

The Rev. William F. Fore of Cresskill, N.J., director of Visual Education for the Board of Missions, is in Africa for two months developing mass communications and audio-visual procedures.

Dr. Ashton Almand of Norwalk, Conn., has been elected treasurer of the board's division of world missions.

Drew News

Drew welcomed its largest freshman class, September 13, when 157 students began a week's orientation program in the College of Liberal Arts.

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Dr. Robert J. Bull, assistant professor of church history at the Theological School, represented Drew at the Third International Conference on Patristic Studies at Oxford, in September.

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Five Crusade Scholars are attending the Theological School: Miss Carolina B. Clemente and Emerito Nacpil of the Philippines, Teruo Kobasyashi, and Masahiko Saito of Japan and Richard Y. Taketa of the United States.

•

Frances Elaine Brown of Brooklyn, Liberal Arts freshman, was one of 75 winners of the National Scholarship Service and Fund for Negro Students.

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Three new Liberal Arts College co-eds have received National Methodist Scholarships. They are Emma Lee Himeno, Oahu, Hawaii; Francis Elaine Brown, Brooklyn, N.Y.; and Julia Johnson, Wallingford, Conn.

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$201,000 Needed to Meet Brooklyn Hospital Quota

Area churches are within $63,925 of their quota of $265,000 toward the building fund of the Methodist Hospital of Brooklyn.

The hospital is raising $6 million for expansion of facilities and the purchase of equipment.

The New York East Conference, in which the hospital is located, has contributed $105,920, or $5,920 more than its quota. The Newark Conference has raised $52,095 toward a $90,000 quota; New York Conference, $37,566 toward $40,000; and Troy Conference, $11,413 toward $35,000.

Centenary in 86th Year

Centenary College opened its 86th academic year with 295 freshmen. The total enrollment of 545 represents 27 states, England, Mexico, Netherlands Antilles, and Luxembourg.

Miss Josephine Schain, member of the board of directors of UNICEF, discussed *The Individual in Today's World* at the first convocation of the college year.

Several faculty residences and other campus buildings have undergone extensive improvements. The former Hoover House has been moved to Hatchery Road.

President Seay was one of 70 college presidents invited to attend a seminar on finance in Philadelphia sponsored by the Council for Financial Aid to Education.

Sir Carl August Berendsen, former ambassador to the United States and the United Nations from New Zealand, spoke at a convocation on *The United Nations Anniversary*.

Youth Meetings Planned

Two major events for 1960 have been planned for Troy Conference young people by the Youth Fellowship Council.

A convocation will be held April 29-30 at Lake Placid, N.Y., and a United Nations seminar is planned for February.

A plan for increasing gifts to the Fellowship Fund is being developed by Fred Kass of Delmar.

Bob Kirk Photo

Bishop Newell, guest preacher at Brewster Church's 125th anniversary, is greeted by Pastor Robert Schrock. Superintendent Reginald Edwards participated in service.

New Faces—New Places

New York Conference: The Rev. Gerald B. Bostock to Liberty; the Rev. Richard R. Guice to Roxbury; the Rev. Thomas Fitz to Phillipsport; the Rev. Theodore R. Smith, Jr., to Hurleyville; the Rev. Stanley Risch to Equinunk, Pa.

Troy Conference: The Rev. J. Alfred Abbott to Long Lake; the Rev. John Wolfe to the North Creek-North Haven Charge; the Rev. Calvin Seifreth to the Bloomingdale-Vermontville Charge; Carl E. Davis, Jr., to Brownsville-South Reading Charge; the Rev. Charles W. Smith to Buskirk; the Rev. Linwood J. Bowen to Danville, West Danville, Walden, and South Walden.

Newark Conference: The Rev. Harry M. Taylor to associate at Grace Church, Harrisburg, Pa.; the Rev. Ellsworth G. Schabert, Jr., to Martinsville.

Reader From 'Way Back'

A tradition of faithful Methodist readership was discovered recently by the Rev. Richard W. Moore inscribed on the flyleaf of a membership book at Asbury Church, Greenville, N.Y.

It is dated 1911, signed by the Rev. J. P. Carley, pastor, and reads:

"Francis Asbury Lamb of Lambs Corners, has been a constant subscriber for the *Christian Advocate* for many years and had the reading of it when a boy in his father's home, and his father, Jehial Lamb, took it from the time it bagan to be published—three generations of old people. F. A. Lamb is now about 80."

Tells of Embury History

The Rev. Chester A. Simmons, First Church, Burlington, Vt., spoke on *Gleanings From Embury's Much Gathered Harvest* at the annual meeting of the Association of Methodist Historical Societies, Northeastern Jurisdiction.

Referring to the controversy over whether Embury Church, Cambridge, N.Y., is or is not the second oldest Methodist church in the country, he said "I am more interested in history from the standpoint of survival than of origin."

Started originally as Ashgrove Church, Embury, Dr. Simmons said, was the "hub of all Methodist activity in what we now call the Troy Conference."

Burning mortgage on Newburg District parsonage are (from left) the Rev. B. F. Tarr; George Northrop, district lay leader; W. D. Lukens, district trustee; Bishop Newell; and Dist. Supt. J. M. Pearson.

Arnold Walter Photo

William W. Holman, 47, advertising director, Sports Illustrated *magazine, is shown with his family in their Stamford, Conn., home shortly after he decided to enter the ministry. He will study at the University of Illinois. The Holmans are members of High Ridge Church. Two other daughters are not in the picture.*

The Circuit Writer

The Rev. Olin Y. Shute of Nutley, N.J., was a speaker at the 42nd annual district convention of Kiwanis International in Atlantic City.

William Hargrove, minister of music at Memorial Church, White Plains, N.Y., presented a recital at First Methodist Church, Mount Pleasant, Iowa.

Anniversaries: Haverstraw, 160th; Mamaroneck, 100th; Waterloo, 100th.

The Rev. F. Roderick Dail, associate minister of Memorial Church, White Plains, N.Y., read a paper on "What is the Role of the Holy Spirit in the Educational Process?" at a conference on Evaluation in Christian Education.

Trinity Church, Albany, was host to a School of Leadership Education sponsored by the Capital Area Council of Churches.

The Georgetown (Conn.) Church was Good Samaritan for the Herald Tribune Fresh Air Fund last summer. Parishioners transported 41 to 60 children to church each Sunday from the Fresh Air camp at Branchville.

Dr. Allen E. Claxton, pastor of Broadway Temple-Washington Heights Church, New York City, appeared October 18 on the CBS-TV, "Lamp Unto My Feet."

The Rev. Dr. Ralph W. Sockman has returned to the NBC program, National Radio Pulpit, for the 30th season.

The Waterbury (Conn.) Republican published a strongly-worded report denouncing free bus transportation for parochial schools presented by the Rev. George G. Hill to the Commission on Christian Social Relations at the Cheshire Church.

Married: Miss Janice Sebastian, director of Christian Education of the Brooklyn Division of the Protestant Council, to the Rev. Wayne P. Daughtery, pastor of Immanuel Methodist Church, Brooklyn.

Old Hymnals, please: Stan Nilsson, Prästgat, 20, Norrköping, Sweden, conducts services in English with only one Methodist Hymnal. He requests at least two dozen as soon as possible. If you would send your retired hymnals to him they would begin a new life.

Wanted: Married couple as cook and kitchen worker. Board, room, and salary. Call Bethany Home for the Aged, 604 East 40th St., Brooklyn 3 N.Y. Phone IN 2-6292.

Organ, suitable for church use—Aeolian Pipe—three manual and pedal with echo. For information call Howard B. Edel, Assistant Trust Officer, Morgan Guaranty Trust Co., 40 Rockefeller Plaza, New York 20, N.Y.

New York Conference Camp near Hancock, New York has been christened KINGSWOOD.

In Memoriam

N.Y. Conference:

The Rev. William A. Hudson
September 14, 1959

The Rev. James T. Van Burkalow
September 18, 1959

Newark Conference:

The Rev. Charles C. Tibbetts
September, 1959

New York East Conference:

The Rev. Herbert M. Hancock
October 5, 1959

The Rev. J. W. Dodson
October 15, 1959

Carl W. Baughman

This attractive exhibit, featuring pictures of the sanctuary, parsonage, and organizations, arranged by the Mountain View (N.J.) Church, won a certificate of merit from the Chamber of Commerce. Mountain View's two ministers, the Revs. David Parker (left) and Edgar B. Rohrbach (right) are shown admiring the display.

Westchester County Publishers

The Rev. Lee Cooper, shows location of his African mission assignment to Mrs. W. Roebling Vogeley and Pastor R. J. Payne, Chester Hill Church, Mount Vernon, N.Y.

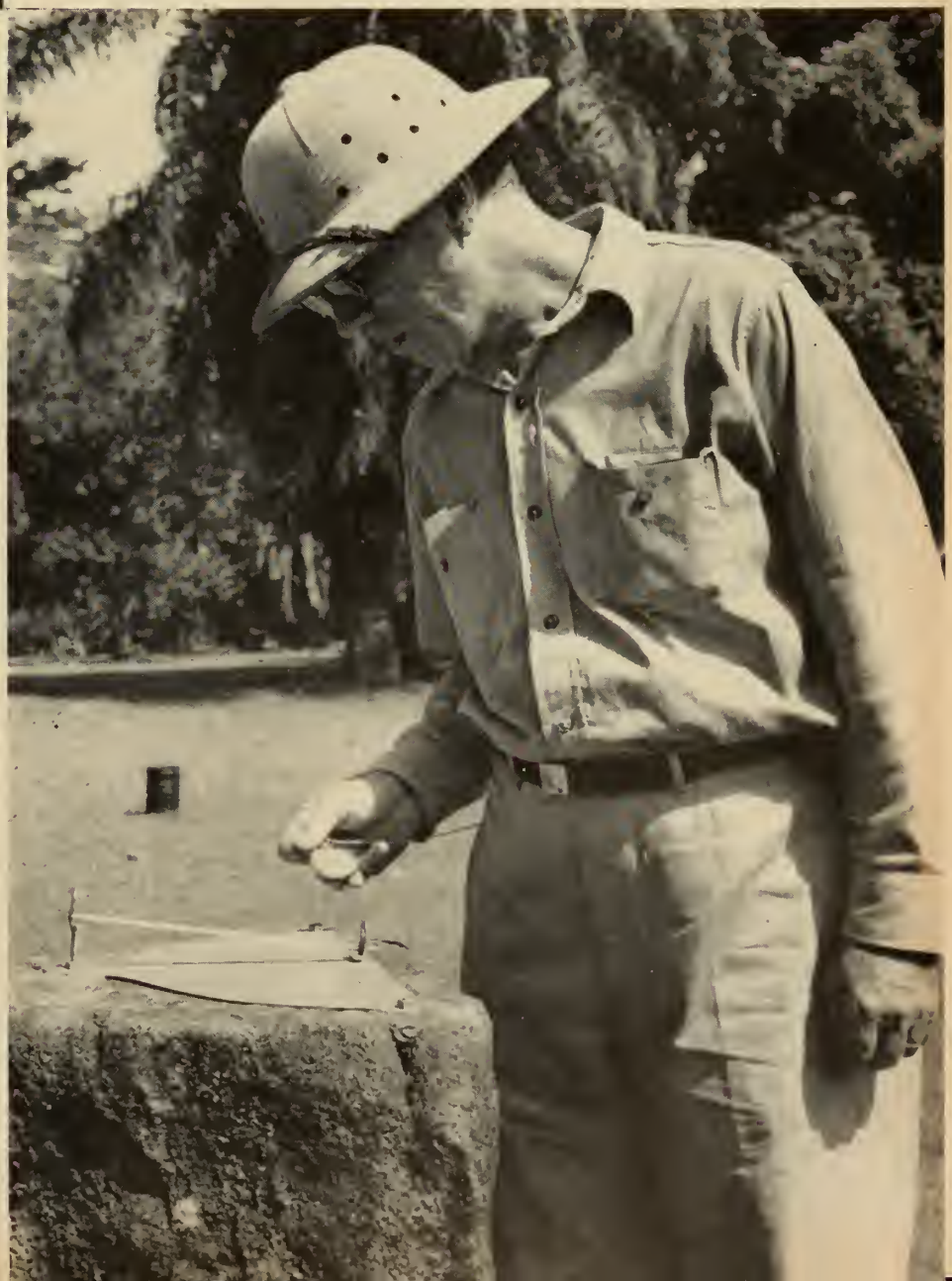
Publicity Photo

Brooklyn school children presented 250 reconditioned toys to young patients at Methodist Hospital of Brooklyn. From left are Ellen Fleit, vice-president of P.S. 238 Civic Club; Denise Locacono, a patient; Pediatric Supervisor Lillian Blake; Margie Sabin, club president; and Stanley Rabinowitz, leader of the project.

For the clinic, he turns out furniture.

Mrs. Harley is a botanist also skilled in midwifery, medicine, and hospital administration.

Jungle time: pausing on his rounds, Dr. Harley checks a sundial made of spare parts from the workshop.



whole region; if smallpox was reported anywhere in the country, my husband might be asked to leave the station for weeks at a time to go on a vaccination tour."

The Harleys were in Ganta only a few months when word came that an epidemic of dysentery had broken out in a nearby village. The chief, suspecting the work of witches, ordered the execution of three women. Dr. Harley hurried to the scene with his microscope, showed the amazed chief the little "animals" that had caused the epidemic—and saved the women's lives.

Malaria, mumps, intestinal parasites, sleeping sickness, leprosy, snake bite—these and others the Harleys treated with a limited drug supply and even more limited facilities. Yaws, which afflicted a large part of the population, yielded to injections of a soluble bismuth compound which the doctor made inexpensively and administered in weekly shots. Patients came from 400 miles away as the jungle telegraph spread news of the "magic needle."

"For one chicken the good witch at Ganta will make you medicine for two years," the word went out. Patients came in such numbers that within a few months Ganta began to look like a chicken farm. The two-year fee for medical care was changed

to one shilling for each patient.

Treatment of disease was only one of the jobs to be done. The crumbling buildings of mud and sticks had to be replaced by permanent structures of brick and lumber. Told there was no clay suitable for making brick, Dr. Harley found it just the same and began manufacturing brick—and tile—in a factory he designed and built.

HE erected a sawmill, a pottery kiln, and a furniture factory. Discovering there were no detailed maps of Liberia, he drew the first accurate one. He set up a school and began teaching the people to read and write. He designed a hospital—since named the George W. Harley General Hospital—for the Liberian government. He built bridges and culverts. And in most of these projects he found his help among the Mano tribesmen he had aided for so many years.

Ganta is hardly recognizable today. But as the graying, 65-year-old Dr. Harley walks about the growing community, he still remembers the early days when the jungle seemed to close in and there were times when he went to the native medicine men and witch doctors for help.

"The notion that the African medicine man is a pure faker just isn't true," he says. "The native doctor uses a combination of rational and magical procedure in dealing with common disease. On the whole, their remedies are highly effective. It's only when the African encounters a rare disease, such as lockjaw and whooping cough, that the witchcraft societies begin to look for the witch who is supposed to be responsible."

Sometimes Dr. Harley found in the jungle some of the medicine needed to treat the thousands of sick that thronged the clinic. In World War II when Ganta ran out of chaulmoogra oil, used in treating leprosy, he developed a medicament which worked just as well. And when the clinic ran out of alcohol, he distilled it from fermented bananas.

The medicine men and witch doctors were soon impressed by his friendliness and competence—and he became the first white man invited to join their snake-bite society.

"It was somewhat like being initiated into an American fraternal society," he recalls. "I took all the degrees until I obtained possession of what they call the head, or central fetish. This consists of a pot containing, among other things, a python jaw."

The medicine men, he has found, have an effective treatment for snake bite. They use a tourniquet, suck out the poison, apply counterirritants, and administer a mild heart stimulant.

"They are skilled in setting broken bones, too," he adds. "Their liniments, poultices, and diuretics are helpful, and they have a good treatment for diarrhea, prostatic enlargement, and malaria."

This does not mean there isn't a great deal of madness still mixed up in the methods of jungle medicine. One day, for instance, Dr. Harley was called in to treat a boy with fever and convulsions. The infant had been bathed in swamp mud and forced to drink the water used to wash it off. Asafetida was rubbed on the child's head, tobacco smoke blown into its mouth, herbs rubbed in its face. A medicine man gave the infant an ink solution and blew a sneezing powder into its nose. Finally the baby was fed a mush of green leaves and its clothes were burned at a crossroads. When all these failed, Dr. Harley was called in. He gave the baby a quinine hypodermic. The child recovered.

The white doctor's relationship with the Mano medicine men has contributed greatly to his knowledge of African medicine—and to his hobby of collecting African masks. He has turned over nearly 500 to the Peabody Museum at Harvard, where he is an associate in anthropology and maintains an office while on furlough.

"He has the specialized knowledge of the black man, and the detached understanding of the exceptionally gifted white," Prof. Carleton S. Coon wrote while an associate anthropologist at Harvard.

"Few have lived so exclusively with black men, have participated so completely in their culture, and at the same time have preserved their objective attitude, their critical faculty and their power to write." One example is Dr. Harley's book, *Native African Medicine,* published by the Harvard University Press in 1941.

Today at Ganta penicillin and other lifesaving drugs are plentiful and things are moving ahead. What was once a nondescript cluster of mud huts now is a thriving mission station. There are flowering trees, neat drives, and stone and brick buildings throughout the 420-acre mission. An active staff of over 40 missionaries and nationals is engaged in the work of the station. Patients throng the clinic; school children shout; the sawmill hums; trucks and cars whirl along the road.

An injured man brought to the hospital is more likely to have been injured by a machine than by a leopard. And through the palm trees one will glimpse a recent addition to the grounds—a beautiful stone church, the real heart of Ganta Mission. Here, in 1958, the Annual Methodist Conference of Liberia was held, with the Liberian president, William Tubman (*see* Unusual Methodists, *March, 1957, page 32*) an ardent Methodist, as a principal speaker. The church was the labor of seven years by native stonemasons, carpenters, and workmen—Harley-trained men who take pride in their new skills.

Still the long lines of suffering patients file through the clinic. Again and again come pleas for help.

SO IT goes at Ganta. Needs are still great as Africa assumes an increasingly important role on the world stage. It hasn't been so long since a patient came to the clinic with a severe headache. He held in his hand three moths which a medicine man said had been sucked out of his ear. But the headaches persisted—until "the good white witch" administered his own medicine.

Such things can still happen. But as Bronislaw Malinowski, the anthropologist, once wrote: "The missionary is the master educator; the master builder of the new African morality; the leader in the appreciation by the African of all that is finest in Western culture. He is often the first to come, and quite as often the last to abandon the ideal attitude in treatment of African problems."

When he wrote these words, he might very well have had in mind Dr. and Mrs. Harley.

Whoever put me here had something important in mind, even though

I didn't ask to be born!

By LON WOODRUM

A MAN, angry at his neighbor, cried, "You never should have been born!" To this the neighbor replied, "But I had nothing to do with it!"

Somebody had something to do with it! And not only his parents. They were parents by the law of life. Was it someone's intention that he should be born? If so, he was not here by accident. And, such being the case, he had a mission to fulfill. The Creator had some purpose when he put him here.

If the robin could speak he might say, "For this cause came I into the world, to make music." The honeybee might say, "I came to make honey," and the wheatstalk, "I came to make bread."

Most things in creation seem to have found their places—unless it's man.

"I didn't ask to be born!" you may say. No, neither did you ask to be Irish, a Negro, or a half-breed. You didn't ask for oversized ears, or a nose like a cucumber; you didn't ask to be male or female.

No, I didn't ask to be born, but here I am. And the One who put me here can't do anything with me without my help. I'm tied to a thing called choice. I won't choose? But I will! Even if I choose not to choose, I make a choice! If I decide to curl up like a sick kitten and die, I've chosen what to do with me. All right, I'll live, but I'll just live as I please. That, too, is my decision, not God's.

No man lives as he pleases, finally, unless he pleases to live for God. Up to a point a man may do as he pleases. He may walk to the edge of a cliff and decide to jump off. But after he jumps, the law of gravitation takes over. He is no longer a free agent. He cannot choose to land gently on his feet without harm.

One man's idea of the doctrine known as "election" was not far wrong: "The Lord votes for me; the devil votes against me; the way I vote determines the election!" We are creatures of predestination, but we are also creatures of choice. I didn't make my skin black or white, but I can make it clean or dirty.

So, I'm stuck with myself, though I had nothing to do with bringing myself into the world. And I must admit, all things considered, I am an amazing entity! My three-pound, wet-cell battery called a brain is comparable to 1,000 switchboards for a city like Chicago, all going full tilt, receiving and sending messages, asking questions, and issuing orders. A sudden, unexpected sound alerts all my brain centers and puts electric circuits flashing madly, thrusting me into awareness and action.

Whoever put me here must have had something fairly important in mind. He surely didn't create such an entity just to waste its energy to no purpose. Why, it would be like pushing a shining new car out of the factory and saying, "It's not meant to go anywhere!"

And the Creator must have faith in me, too. After all, he made me. He must know I can operate successfully if I try. He makes most things operate according to his will—by not giving them a will. But with me it's different—he gives me a will. So, having a mind of my own, what I do with my life is up to me.

And, when I think of it, my son didn't ask to be born either. I could have prevented that by staying single. But I wanted a son, whether he asked to be my son or not. And now that he's here, I want him to be a real man. But it's up to him, after I've done my best for him.

A man was in our world who said, "For this I was born, and for this I have come into the world, to bear witness to the truth" (John 18:37). He knew why he was here. And he did not betray the trust of Him who put him here. He fulfilled his mission.

I know why I'm here. I sense it day after day. A voice keeps crying the truth to my inner being. The biggest book on earth tells me: I'm here to serve God and humanity, to glorify and enjoy the one who made me. That is my chief business. And I can do it, too, through the grace of Christ, by his Spirit.

I didn't ask to be born. But I have asked to go on living. The request has been granted. I must do something about that. So I'd better get on with it.

Shouldn't you, too?

Peace on Earth Starts in the Heart

MIDMONTH POWWOW

Worried by the perils of atomic war, this minister decided to act. He wrote nine world leaders, seeking their aid. Their answers may well surprise you.

Herr Adenauer: East-West peace "is possible."

Colonel Nasser: "Staggering possibility of war."

AS CHRISTMAS-SERMON time drew near last year, a Virginia pastor burned with conviction that there exists common ground on which all nations can rally for peace in our time. He typed his thoughts in letter form and addressed them to nine world leaders—Christian, Moslem, agnostic, atheist.

"It was a fantastic idea," he said, "but I felt led to do it."

The men to whom he wrote—men who hold much of the world's destiny in their hands—included Dag Hammarskjold, Charles de Gaulle, Nikita Khrushchev, Chou En-Lai, Gamel Abdel Nasser, Jawaharlal Nehru, Harold Macmillan, Konrad Adenauer, and President Eisenhower. The first four named did not respond. But the others did—and in ways that carry conviction that the project was not at all fantastic!

In his letter, Dr. Karl H. Schoenbach, German consul at Atlanta, Ga., wrote on behalf of West German Chancellor Adenauer:

"You may be assured that such expressions of good will and faith in God, as they are included in your kind letter, will encourage my government to believe that, after all, a peaceful solution of the present political problem between West and East is possible."

The letter to President Eisenhower was answered by Maurice S. Rice, Chief of Public Services of the U.S. State Department. It said in part:

"After consideration at the White House, your recent communication to the President has been sent to the Department of State so that we might also see your comments. We appreciate your interest in making them available, and they have been brought to the attention of the interested offices of the Department."

Shiam Sunder Nath, of India's ministry of external affairs in New Delhi, responded for Prime Minister Nehru, and Lord Nicholas Gordon Lennox, of the British Embassy in Washington, wrote a reply to the letter to Mr. Macmillan.

The news-making surprise, however, was the thoughtfully stated response from Colonel Nasser (opposite page). It charts common ground for Christian, Moslem, and men of good will the world over. [For further exploration of this theme, see *Moslem and Christian Can Be Friends,* November, 1958, page 18.]

The letter which led to these reactions in world capitals follows. It was written by C. Roy Everett, Jr., who today is pastor of Thrasher Memorial Methodist Church in

بسم الله الرحمن الرحيم

الرئيس

Cairo 27. 12.1958.

Mr. C.Roy Everett Jr.,
Route 8, Box 578 A,
Richmond 25,
Virginia,
U.S.A.

Dear Mr. Everett,

I acknowledge receipt of your letter of Dec 1, expressing deep concern for world peace. I agree with you that a concerted universal effort should be exerted in order to avoid the staggering possibility of the outbreak of war.

I could add a lot from the Koran and the Prophet's tradition to your quotations from the Bible and humanitarians like Tolstoi and Woodrow Wilson. " To kill one man," says the Prophet", is a crime tantamount to the murder of all mankind " Again he says " Thy faith in God would be incomplete till thou lovest thy brother as thou lovest thyself " Even the name of"Islam" is derived from " Salam " i.e. " Peace ".

Religion being deep-rooted in the culture of our people, they are all for peace and against aggression in all its form. We need peace and stability to complete our economic development programs destined to improving the standard of living of the mass.

Even our doctrine of peaceful co-existence is a political version of Emerson's principle " Live, and let live and help live ".

Yours sincerely

Gamal Abdel Nasser

Gamal Abdel Nasser
President of the United Arab Republic

Vinton, Va. He has assured TOGETHER *he will appreciate comments from our readers as cordially as he did Nasser's.*

"Berlin Could Trigger World War III" was the headline news sometime ago. This headline suggests a staggering possibility which everyone in his right mind will seek to avoid at all cost. It will take the concerted effort of all the nations working together if we are to have and maintain world peace. The clash between East and West, the cold war between the United States and Soviet Russia, stands as the chief obstacle to world peace. Where are we to find the answer to our most urgent problem?

On the practical side, our leaders are telling us that "the rule of law" must be established before we can have world peace.

President Eisenhower has said:

"The world no longer has a choice between force and law; if civilization is to survive, it must choose the rule of law."

Vice President Nixon, speaking before the Academy of Political Science in New York, said:

"More and more the leaders of the West have come to the conclusion that the rule of law must somehow be established to provide a way of settling disputes among nations as it does among individuals."

The late Senator Robert Taft said:

"I do not see how we can hope to secure permanent peace in the world except by establishing law between nations and equal justice under law."

Ideals, as well as practical approaches, are essential if we are to have and to maintain peace and order. Our belief in and acceptance of a unifying principle is just as important to world peace as the rule of law.

Dr. W. H. Pickering, director of the California Institute of Technology, points to the urgent need of such a principle:

"In half an hour the East and West could destroy civilization. How long can mankind go on living this way? Physical science has brought us to this stage. The solution must come from some other source. . . . We need a unifying principle. We are sorely in need of some principle that will save mankind from mutual annihilation. I don't know just where we will find it, but find it we must and I feel confident we will, not in the laboratories but in the hearts and minds of men."

There is a unifying principle which could be the answer to our most urgent problem and, if practiced, could help lift us out of the dilemma in which we find ourselves. This principle can be understood by people of all nationalities, races, and creeds, and is one upon which a real and lasting peace can be built. Epictetus, a teacher during the time of Nero, offers us such a principle in words which express his basic philosophy:

"Do you not know that you carry a god within you? Do you suppose I mean some god without you, of gold or silver? It is within yourself you carry him and profane him, without being sensible of it, by impure thoughts and unclean actions. . . . You are a distinct portion of the essence of God and contain a part of him within yourself. Why then are you ignorant of your noble birth? . . . If God had committed some orphan to your charge would you have been thus careless of him? He hath delivered yourself to your care and says, . . . 'I had no one fitter to be trusted than you; preserve this person for me.' . . . and will you not preserve him? Will you not be true to the god you carry within you?"

This principle, as expressed by Epictetus, presupposes the belief in a spiritual power in this universe which many of us refer to as God. This God, as we know him, has been revealed supremely in the life and teachings of Jesus of Nazareth. Jesus said on one occasion, "God is spirit, and those who worship him must worship in spirit and truth." His central teaching was: Love God with all your being and love your fellow man as yourself. Love for one's fellow man, as Jesus used it, means having active good will toward everyone.

It was Tolstoi who said, "To know God is to live." We may exist without God but we can never really live apart from him. We do not have to go into outer space to find God. We can find him in the midst of life's struggles here and now. As Tennyson expressed it, "God is closer than breathing and nearer than hands or feet."

This spiritual power is not only beyond us, it is within each of us. Following the example of George Fox, the great Quaker leader, we need to find the voice of God within our own hearts and minds. One of our greatest needs is an abiding belief that there is a divine spark within every person. Believing this, we recognize the dignity and worth of every human being and see the importance of respecting all people, regardless of race, color, or creed.

An unknown author has expressed this idea poetically:

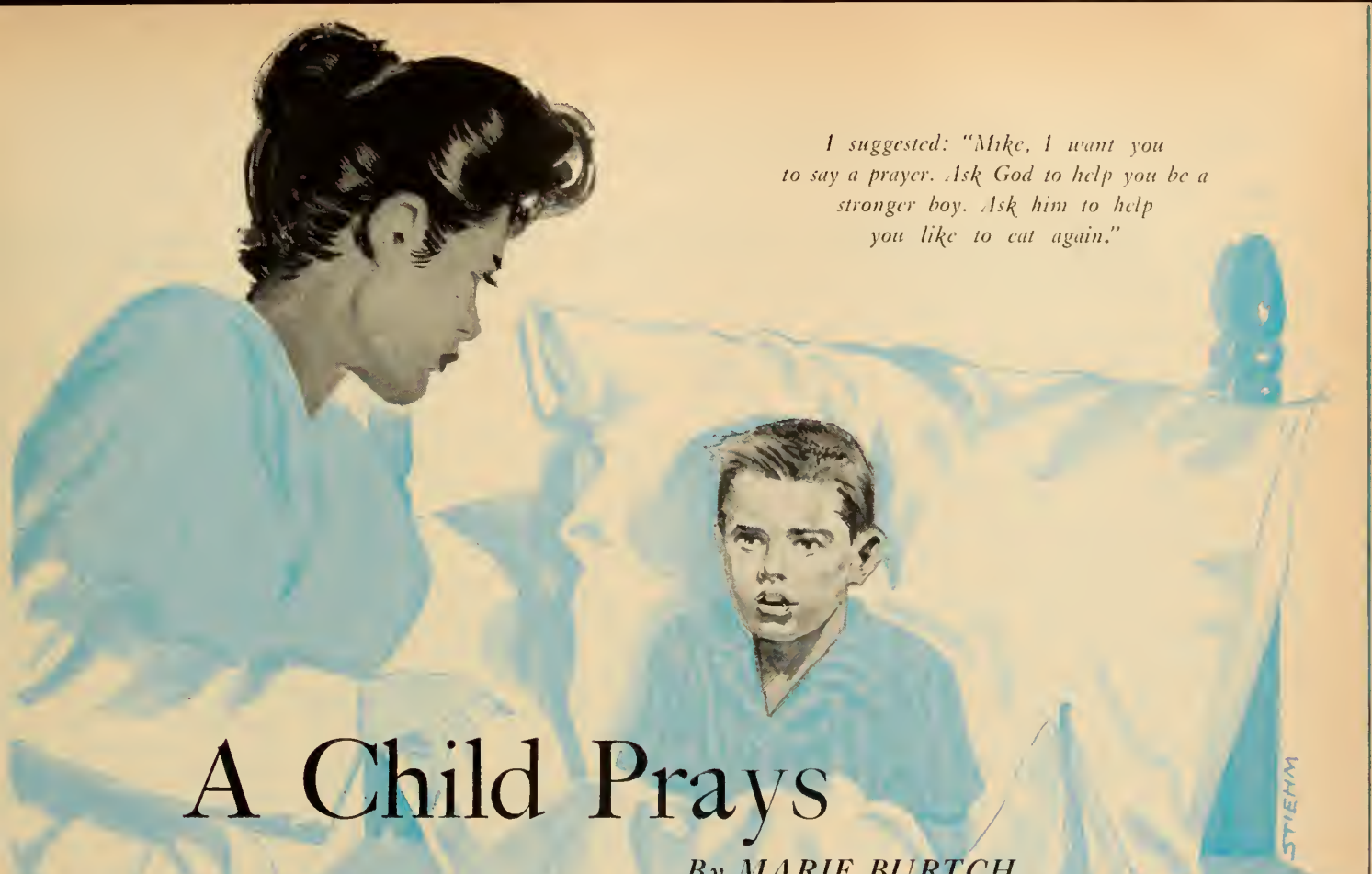
This makes a people great:
Black or white, in any land,
Using mind and heart and hand,
Working for their neighbor's good,
Risking life in brotherhood;
Whether high or low their state,
God in people makes them great.

You who are leaders of the nations are in a position to help determine the destiny of our world for years to come. Realizing the urgency of the hour, may you accept the responsibility for world peace which rests upon you and share with your people the unifying principle suggested here.

Regardless of the religious faiths practiced by your people, this idea of the Spirit of God within man might be incorporated in all religions. May you accept this principle with conviction and share it with enthusiasm to the end that it may help establish a secure foundation for world peace in our time.

Seeing how other approaches to world peace have failed, we are doomed unless we seek peace on a spiritual basis. As Woodrow Wilson once said, "Our civilization cannot survive materially unless it can be redeemed spiritually." So long as selfish interests dominate the thinking of the world's leaders we will continue to fail in our efforts to make peace. If the proposed unifying principle has top priority in the thinking and planning of the United States, Soviet Russia, and all other nations, it will provide the common ground upon which nations can work toward peaceful settlements.

Limited though we all are in wisdom and strength, let us go forward to build a better world, knowing that with God all things are yet possible.



I suggested: "Mike, I want you to say a prayer. Ask God to help you be a stronger boy. Ask him to help you like to eat again."

A Child Prays

By MARIE BURTCH

THE power of prayer is a wonderful thing. It can have profound effects even on the heart and soul of a little boy. I know because of what happened to our Mike.

Mike is a sensitive, shy boy, eager to love and be loved. But he is a worrier who creates problems and fears for himself.

While in kindergarten he became obsessed with a particularly severe fear—of germs. At first he refused to eat until he was satisfied that the food was clean. He nearly washed the skin right off his hands. Often he would excuse himself from the table to wash his hands again—he might have touched his jeans or the chair.

His obsession became such a monster that finally he refused to eat at all. By the end of the week he was nervous and ill. Trying to trace the source of the problem, we checked with his teacher, his playmates, and our other children. No one could shed any light. We concluded that a TV commercial may have planted a seed of fear in his five-year-old mind.

Our doctor suggested discussing with Mike the existence of "good germs" and their eternal war with "bad germs." But this concept gave him no comfort.

We tried our best to assure him, through watching his older brother and sister eat, that his fears were groundless. We got nowhere.

Then, on Sunday evening as I was helping him prepare for bed, I asked him once more if he would like a little supper. I explained that unless he started to eat he could not go to school, that he needed food for energy and to keep his body healthy. It was at that moment the right words were given to me:

"Mike, listen carefully," I said softly. "We are going to ask God to help us. You and I are not getting anywhere alone. God made mothers just to take care of children. And because he chose that job for me, he helps me take care of you. He trusts me to take care of you. He helps me to know what is best for you. You will have to believe that God helps me to take care of you, even when you are eating."

For the first time in a week, he listened thoughtfully. Then I suggested:

"Mike, I want you to say a prayer. Ask God to help you be a stronger boy. Ask him to help you like to eat again. Promise him that you will try to be a stronger, bigger boy. I know he will help you if you want him to. Will you do that, Mike?"

He was eager to try!

"I'll leave you alone while you say your prayer," I promised him, "and when you have finished, we'll go down and have some supper."

I left the room. *Dear Lord, might it really be so wonderfully simple as that?* When I went back he was lying quietly. But he spoke:

"Mommy, I feel a lot better—but I'm hungry. I wish I could have some oatmeal to eat."

And so he ate.

Next morning he announced shyly that he was going to have breakfast because he had said a prayer before he came down. After that, although he had lapses, he continued to eat. Gradually his fears disappeared and he became a normal little boy again.

I am certain he has forgotten his germ worries. Not forgotten, however, is his experience with the power of prayer. He is eight now, and has had other occasions to ask for help—as when he has been fighting his fear of storms, and when he had to face and accept the knowledge that he was born with a defective heart.

He has learned a vital truth: that he can ask for help—and if he truly wants it, help will be granted.

Was it a vision in the moonlight—or something much more?

When the Wise Man

By WILLIAM ASHLEY ANDERSON

IT WAS A bitterly cold night, vast and empty. Over Hallett's Hill a brilliant star danced like tinsel on the tip of a Christmas tree. The still air was resonant as the inside of an iron bell; but within our snug farmhouse in the Pocono Mountains of Pennsylvania it was mellow with the warmth of our cherry-red stoves.

The dinner things had been cleared away and I had relaxed when Bruce came downstairs—an apparition in a long, white nightgown with a purple cloak of home-dyed cotton over his shoulders. In one hand he held a tall crown of yellow pasteboard and tinsel. From the other swung an ornate censer. On his feet were thin, flapping sandals.

"What in the world are you supposed to be?" I asked.

My wife looked at the boy critically, but with concern and tenderness.

"He's one of the Wise Men of the East," she explained with some indignation. The look she gave me was an urgent reminder that I had promised to get him to the schoolhouse in town in time for the Christmas pageant. I shuddered at the thought of the cold and went out into the night, pulling on a coat.

The battery in the old car had gone dead, but by one of those freaks of mechanical whimsey, the engine caught at the first turn of the crank. That was a trick of the devil. For the engine died before we got out to the main road. My heart sank. I glanced at Bruce, with the crown and censer clasped in his arms, staring down the endless lane that disappeared in the lonely hills.

Well, I thought, it's not tragically important. Bruce still said nothing, but his eyes were staring now at the big star twinkling just over the ragged edge of the mountain. Then an uneasy feeling stirred in me, because I knew the boy was praying. He had made his promise, too, and he was praying that nothing would keep him from being one of the Three Wise Men on this magic Christmas Eve.

I strained and heaved at the crank, but it was useless. When I looked up, Bruce was scuttling down the lane, one hand holding his skirts, the other swinging the censer, the high golden crown perched cockeyed on his head. I hesitated between laughing at him and yelling for him to stop. Then I began once more to crank.

Finally the engine coughed throatily. I scrambled into the car. Just about where the road enters town I overtook Bruce.

"You shouldn't have gone off that way," I growled. "It's too cold."

"I made a fire in the censer," he said. "I kept warm enough. I took a bearing on the star and made a short cut across Basoines' farm, and came out right by the new cottage." He shivered.

"But look at your feet! You might have frozen them!"

"It wasn't so bad."

We arrived at the school on time. I stood in back and watched. When I saw Bruce appear, walking stiff-legged on cut and chilblained feet, kneeling by the crèche, declaiming his lines, an uneasy awe rose up within me.

Going home, Bruce showed me where the short cut came out. "That's where the Thompsons live," he said, and added, "Harry Thompson died there."

As we passed the Basoine farm there were lights burning. I thought this was strange. Since George Basoine had gone off to war the old grandmother, who had lost her youngest son in World War I, had sort of shriveled up and a gloom lay over the house. But as I slowed down I could see Lou Basoine through the kitchen window, smoking his pipe and talking with his wife and mother.

That was about all there was to the evening. But on Christmas Day a friendly farmer's wife came by with gifts of mincemeat, made from venison, and a jug of sassafras cider. She went into the kitchen where my wife was supervising the Christmas feast. I drifted toward the kitchen, too, when I heard laughter there.

"You must hear this!" said my wife. The farmer's wife looked at me with a glittering, but wary, eye.

"You hain't a-goin' to believe it either," she said. "Just the same, I'm tellin' you, folks up here in the hills see things and they do believe!"

"What have you been seeing?"

"It was old Mrs. Basoine. Last night when she was a-feelin' low

READER'S CHOICE

First suggested by Mrs. Bert Pease, Tenafly, N.J., this story appears by permission of *The Philadelphia Bulletin*. It also ran in *Reader's Digest*. Send us your favorite story. If you're first to nominate it, and we use it, you'll receive $25.—EDS.

Appeared

"They seen the Wise Man awalkin' in the starlight across the lane, gold crown and robes, and fire pot and all."

she thought she heard something back of the barn and looked out. Now I'll say this for the old lady—she's got good vision. There warn't no moonlight, but if you recollect it was a bright, starry night. And there she saw, plain as day, one of the Wise Men of the Bible come a-walkin' along the hill with a gold crown on his head, a-swingin' one of them pots with smoke in them——"

My wife and I looked at each other, but before I could say anything our visitor hurried on:

"Now don't you start a-laughin'. There's other testimony! Them Thompsons. You know the one whose oldest boy died? Well, the children heard him first—a-singin' *O Come All Ye Faithful* plain as day. They went runnin' to the window and they seen the Wise Man a-walkin' in the starlight across the lane, gold crown and robes, and fire pot and all!"

The farmer's wife looked defiantly at me. "Old folks and children see things that maybe we can't. All I can say is this: Basoines and Thompsons don't even know each other. But old lady Basoine was heartsick and lonely for her lost boy, and the Thompsons was heartsick and lonely because this was the first Christmas without Harry, and you dassent say they wasn't a-prayin', too! Maybe you don't believe that amounts to anythin'—but I'm tellin' you it was a comfort to them to see and believe!"

In the quiet of the kitchen the eyes of the two women searched my face—for disbelief, perhaps, since I'm not a very religious person. But whatever they expected they were surprised at what they got.

I hadn't seen a vision, that Christmas Eve, but what I had seen was to me far more impressive than any apparition: a flesh-and-blood small boy with a promise to keep, following over a trackless countryside the star which centuries ago led the Wise Men to Bethlehem. And it was not for me to deny the courage and the faith I saw in my son's eyes.

And so I said, with a sincerity which must have startled those two good women as much as it obviously pleased them:

"Yes, I believe that God is very close to us at Christmas time."

YEAR-ROUND SANTA. Being Santa Claus is no seasonal flight into fancy for portly, ruddy-faced Charles W. Howard of Albion, N.Y. It's a year-round occupation.

He first assumed his role as the jolly old gent in the red suit almost 25 years ago. Then a farmer, he had time for December jobs as a department-store Santa. His portrayals quickly won the love of children, the respect of parents. Invitations poured in; unable to accept them all, he began training assistants. Finally, in 1937, he launched his Santa Claus School, Inc., forerunner of what now is Christmas Park on his farm a mile outside Albion. Open to visitors half the year, the park is a complete Santaland—even to a stable of reindeer.

Despite his busy schedule, "Santa" maintains active interest in Albion's Methodist Church, where he has served in many capacities, including Sunday-school teacher and song leader. Mr. Howard concedes that some may regard Santa Claus as a pagan intrusion on the birthday of the Prince of Peace. He answers: "Santa can be the very essence of loving, giving Christianity."

ST. NICK. For Charles W. Howard, spare-time jobs led to an unusual calling.

Unusual Methodists

CITY-WIDE MUSICIAN. When Dr. Walter J. Baumgartner plays hymns to welcome worshipers in Dubuque, Iowa, people for miles around enjoy his music. The instrument he plays: 15 tons of bells in the tower of historic St. Luke's Methodist Church. Since starting as bell chimer on Palm Sunday, 1918, the Dubuque dentist has played regularly on Sundays—and gives special Holy Week and Christmas concerts as well.

The set of 11 bells ranges in size from a small 575-pounder to a booming 1½-ton giant. To accommodate their limited 11-tone scale, Dr. Baumgartner must transpose many of the hymns he plays.

Standing before a keyboard of wooden levers in a tower room beneath the chamber, he uses a special technique to help the bells produce their richest tones. Quick, vigorous strokes on the levers operate the clappers through a system of rods and chains. Dr. Baumgartner supplies all the power; no electrical aids are involved. This activity helps him overcome one big winter-weather problem: the tower isn't heated.

TOWERMAN. Dr. Walter Baumgartner plays for Sunday worshipers—on 15 tons of bells.

FIGHTER. David Shoup, shown in World War II, sees orders this way: "If we can read it, we can do it."

FOUR-STAR MARINE. For "conspicuous gallantry" in the bloody battle for Tarawa in 1943, Col. David M. Shoup received the nation's highest military award—the Congressional Medal of Honor. On Jan. 1, 1960, this World War II hero will assume command of the entire Marine Corps with the rank of four-star general.

General Shoup, a tough, twice-wounded—and Bible-carrying—fighting man, is, in his own words, "a devout Methodist." Reared in rural Indiana, he received his Methodist training early: his farmer-father was Sunday-school superintendent. The general-to-be entered Marine service shortly after his graduation ("with high distinction") from Methodist-related DePauw University in 1926, and returned to Indiana in 1931 to marry his childhood sweetheart. They now have two grown children.

His qualities of leadership and devotion to duty were reflected in the phrases of the general's Medal of Honor citation: ". . . working without rest under constant, withering enemy fire, (he) conducted smashing attacks against unbelievably strong and fanatically defended Japanese positions despite innumerable obstacles and heavy casualties." And at this time he was suffering from a serious leg injury, received only two days earlier.

General Shoup's recent appointment to the Marines' highest post came unexpectedly. His reaction was, "I hope those responsible for my selection were influenced by divine guidance." An assessment of the new commander from his first sergeant on Tarawa: "the bravest Marine I ever met."

NEW DREAMS FOR OLD. The end of hopes for a medical career set Danny Inouye on a fresh path—which has led to a Congress seat.

HAWAII'S FIRST. Daniel K. Inouye's boyhood dream of a medical career ended in Italy in 1945. A platoon leader of the famed Japanese-American 442nd ("Go for Broke") Regimental Combat Team, Lieut. Inouye was assaulting a German machine-gun nest when a grenade tore off his right arm.

Returning to his native Honolulu with the Distinguished Service Cross and 14 other awards, he chose law as the alternative to the medical course he could no longer pursue. Elected to the territorial House of Representatives two years after finishing law school, he served two terms there and one in the territorial Senate. This year, at 34, Danny Inouye was elected to the 50th state's first seat in the U.S. House, the first person of Japanese descent ever to sit in Congress.

Mr. Inouye is a member of Honolulu's Harris Memorial Methodist Church and has served on the city's council of churches. He views his seat in Congress as a "sacred privilege," and hopes to make Hawaii a "bridge to understanding" between East and West.

Her life has inspired many legends.

But here are the facts on . . .

What We Know and Believe About Mary

By HERMAN B. TEETER

A CENTRAL FIGURE in what is perhaps the most told and best loved Bible story is a young Jewish woman. Little is definitely known about her, yet she has become a world-wide symbol. She is Mother. She is Madonna. She is Virgin. And she is Mary, whose name has become one of the commonest given to Christian girls.

This Christmas—in crèches and colorful outdoor displays designed to capture the mood of the season—Mary, the mother of Jesus, again will be a central figure. She will be seen bending over the Christ Child's manger, her face radiant with mother love and the knowledge that through her God has sent his Son into the world.

Just why Mary was chosen for history's most important motherhood role, we don't know. All we know is that she was "highly favored" by God, that she was a virgin, that she lived in a city of Galilee. How old she was and what she had done to gain God's favor, we do not know.

What we do know from the biblical account is that when the angel Gabriel appeared to Mary, he told her she would give birth to a son and that his name would be Jesus. As Luke tells it:

"And Mary said to the angel, 'How can this be, since I have no husband?' And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.'"

Mary hurried to visit her elderly kinswoman, Elizabeth, who was to bear a son, John the Baptist. When Mary told her story, Elizabeth's unborn baby leaped in the womb, as if prophetically aware of the coming Messiah.

After Jesus' birth in Bethlehem, Mary begins to drop from the picture. We know that in addition to Jesus, she had four other sons (James, Joses, Judas, and Simon) and at least two daughters, whose names are not given. And it is possible she became a widow before Jesus began his ministry.

The opening chapters of Matthew and Luke relate the miraculous birth of Jesus to Mary, the virgin, without any earthly father. There are no further references to the virgin birth in the New Testament. Indeed, the genealogies in both Matthew and Luke relate to Joseph, not Mary; in Matthew 13:55 it is said that Jesus is "the carpenter's son"; in John 1:45 and 6:42 it is stated that he is "the son of Joseph"; Paul, in Galatians 4:4, writes that Jesus was born of "woman." Despite some conflicting evidence, the doctrine of the virgin birth is accepted by most Methodists today.

Mary is represented as being faithful to Jesus. But despite the message from the angel and the miraculous nature of her son's birth, she felt somewhat dubious about his ministry. After all, she was human.

In Matthew there is a passage which makes it appear that Jesus ignored his mother and brothers, at least on one occasion:

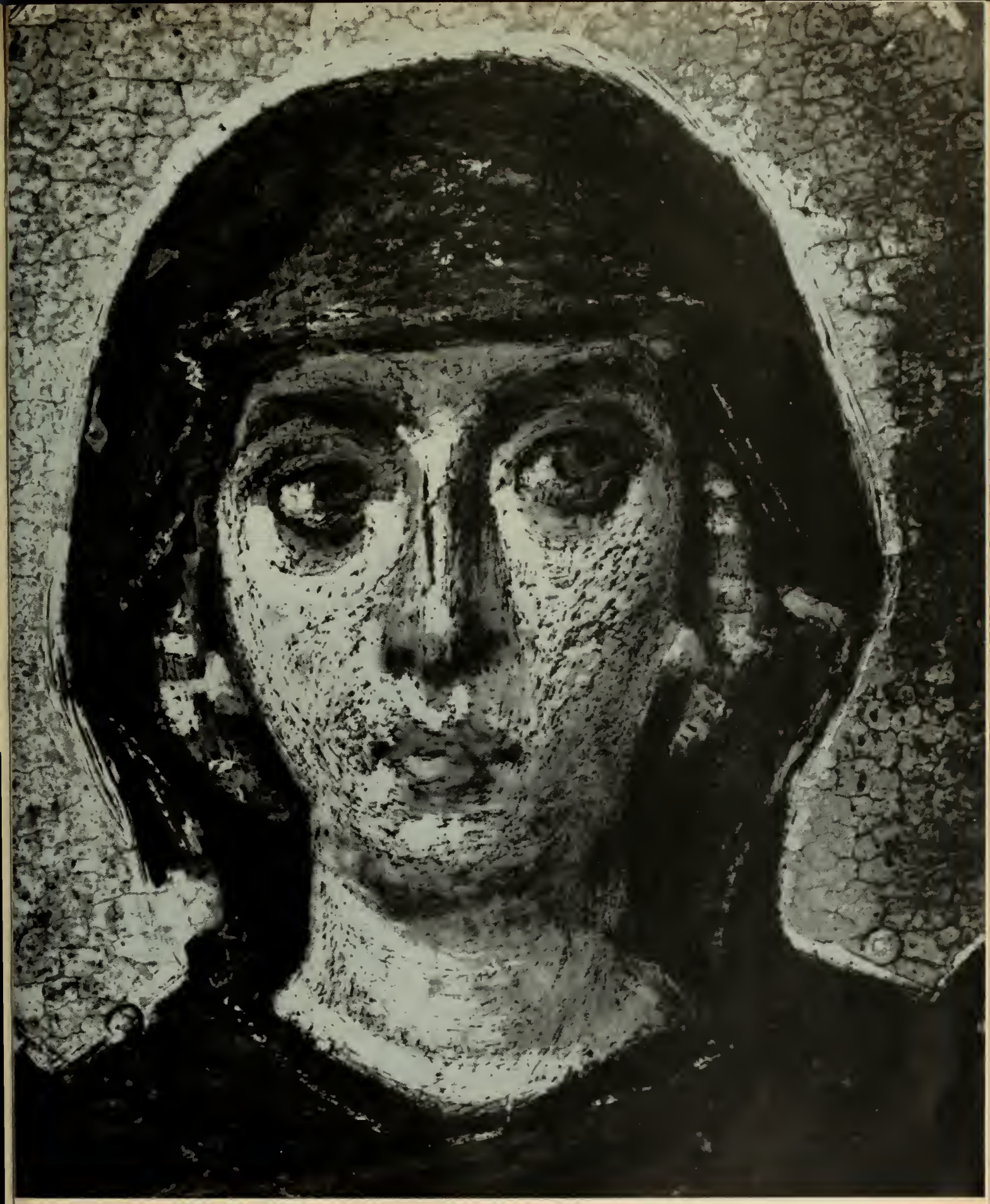
"While he [Jesus] was still speaking to the people, behold his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, 'Who is my mother, and who are my brothers?' And stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers!'"

At the Crucifixion, he was solicitous of Mary's welfare. After that she appears but once, in the Upper Room with certain other women and with the disciples. Then, as far as the Bible is concerned, Mary passes from the stage.

We actually know no more about Mary, the mother of Jesus. Many legends and theological theories have been developed by Roman Catholics concerning her nature, her attributes, her powers, and her significance. Many religious rites and practices are connected with her veneration and worship. Roman Catholic theologians meet to discuss her; scores of books have been written about her. Yet they have no support in the Bible, which does not even mention her death!

Did she, too, become a martyr? Did she leave Nazareth? Did she, like her son, ascend into heaven? Could she, too, have been divine? Protestants, possessing no factual knowledge on such matters, answer negatively.

Typical of legends that have sprung up is one which claims Mary's home existed in Nazareth until the end of the 13th century, when angels miraculously transported it, first to Dalmatia and finally to Loreto, Italy, to save it from being destroyed by the Turks. And from time to time reports arise that Mary has appeared in person to devout



A detail from the Sixth Century Virgin photographed in 1958 by American scholars in St. Catherine's Monastery near Mount Sinai. Painted with hot wax and a palette knife, the icon remains fresh and sparkling today.

Letter to an Innkeeper

By Michael Daves

DEAR INNKEEPER:

I was a guest at your inn a few weeks ago. My visit to your city was unpleasant—the Romans were enrolling me for another of their miserable taxes. And the stay in your hostel did not improve matters.

I am a patient man, innkeeper. One must be if he is to be a merchant. I can forgive you for many inconveniences. I can overlook the fact that your wine was poor and your bread stale.

But, innkeeper, there are several things I cannot forgive. For my private room, you charged an unreasonable price. And it was about as private as the market place. The stench from the stable was unbearable.

No sooner had I fallen asleep than I was awakened by shouts of "Hallelujah, the King is born!" I saw a group of shepherds in front of the stable. I could see them by the light of bright stars. I ordered them to be quiet, but they paid no mind. At long last, they disappeared into the stable and it was relatively quiet again.

Five minutes later, I was awakened again, this time by the crying of an infant. Strangely enough, the cries came from the stable. I looked out again and, through the open stable doors, could see the infant and its mother. I yelled down to keep the baby quiet, but apparently they didn't hear me.

I could not sleep for the rest of the night. It was the most miserable night of my life—and all because of those people in the stable.

If you are going to permit your high-paying guests to be disturbed by those who pay less and are less, then I hope you are prepared to suffer great financial loss. You will never get anything from shepherds and a family which had to be housed in a stable.

With great displeasure, I remain,

Silas of Jerusalem

believers in many other countries.

One of these concerns Bernadette, a 14-year-old French girl who, in 1858, is said to have been greeted by Mary on 18 occasions when she entered a cave near her home. According to this legend, Mary appeared as a young girl, about Bernadette's age, wearing a white dress and blue sash. Since then the grotto has become famous as the shrine of Lourdes. An estimated 50 million persons have visited this shrine in the last 100 years, many seeking (and some reporting) miraculous cures.

There have been other reported appearances, too. Back in 1531, near Mexico City, a man claimed Mary had actually given him some roses. When he opened his coat to show them to his bishop, they were gone—and, instead, there was found a painting of Mary, who now, incidentally, is the patron saint of Latin America. More recently, in 1917, a group of children in Fatima, Portugal, reported seeing not only Mary, but Joseph and the Christ Child.

Another belief is that Mary never died because she had lived a sinless life. Others believe that her body was entombed, but was taken into heaven after three days; that she is the queen of heaven, and that her sovereign powers include control over the heavenly bodies.

Adoration and worship of an all-powerful virgin mother is not new. The pre-Christian people of Ephesus, an ancient city on the west coast of Asia Minor, now in Turkey, built a temple to Artemis (or Diana), the virgin mother of all life. The usual figure of the Ephesian Artemis is in the form of a female with many breasts. From the waist to the feet her image resembles a pillar, narrowing downward and sculptured on all sides with rows of animals—lions, rams, and bulls.

Evangelism attempts by early Christians, among them Paul, naturally met with resistance from members of the Artemis cult. One leader was a man named Demetrius, a silversmith who discovered that producing silver shrines of Artemis could be a most profitable sideline. Demetrius called together other craftsmen in his profession and succeeded in causing a near riot in Ephesus after declaring:

" 'Men, you know that from this business we have our wealth. And you see and hear that not only at Ephesus but almost throughout all Asia this Paul has persuaded and turned away a considerable company of people, saying that gods made with hands are not gods. And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may count for nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship.'

"When they heard this they were enraged, and cried out, 'Great is Artemis of the Ephesians!' " (Acts 19:25-28 RSV).

Perhaps by coincidence, or possibly through association with Diana worship, a belief still prevails in some circles that John brought Mary to Ephesus after Christ was crucified and that she was buried within the city's walls.

No one, of course, knows what Mary looked like. She has been represented in countless images, paintings, and statues, with all manner of facial features. A Moscow church shows Mary with a black face. A few modern touches have been added to some. One has her wearing a wrist watch; another has her in a knee-length dress. She may become patron on rocket ships!

Most Protestants take no stock in legends that have grown up about Mary, confining their beliefs to what is stated in the New Testament. She *was* the mother of Jesus—a human being who was the instrument used by God to send his Son into the world. It is easy to understand why she felt so humble in the presence of the great truth she had received.

"My soul magnifies the Lord," Mary said. "He has regarded the low estate of his handmaiden. . . He has put down the mighty from their thrones, and exalted those of low degree" (Luke 1:46-52).

Commenting on these verses, Martin Luther declared:

"Among the downtrodden people she was one of the lowliest, not a maid of high station in the capital city, but a daughter of a plain man in a small town. . . And yet this was the one whom God chose. He might have gone to Jerusalem and picked out Caiaphas' daughter, who was fair, rich, clad in gold-em-

THE BLUE MADONNA: *a modern conception by Frank Wesley, a young Methodist artist from India.*

broidered raiment, and attended by a retinue of maids in waiting."

So it was that God's love came to Mary, making her feel humble and proud. Her story parallels the Old Testament Song of Hannah [1 Samuel 2:7-8]:

The Lord makes poor and makes rich;
he brings low, he also exalts.
He raises up the poor from the dust;
he lifts the needy from the ash heap,
to make them sit with princes
and inherit a seat of honor.

It Was God's Way

In the beginning, when God created the earth and the heavens, He created also a void between them which was fixed and impassable. For thousands of years men tried to cross this void to find God.

They tried rituals,
And they tried self-abasement,
And they tried gifts and burnt offerings.

But although God occasionally spoke to man, man could never really reach God.

And man longed for a pathway across the void—
And he prayed for a pioneer who could blaze the way—
And a bridgebuilder who would make the way passable.

But no man came forward who could accomplish the task.

And God saw man's need.
God loved man whom he had created,
Who had rejected Him yet still sought Him.

And God set out to bridge the void which he had put between himself and his beloved but erring creation.
What man could not do for himself God set out to do.

It was impossible—
But with God the impossible has no meaning.
It was unthinkable—
But God's thoughts are not our thoughts.
It was a crossing which could not be made;
But God made it!

He made it—in a strange, shocking way.
It wasn't at all what folks had expected.
No warrior came, or statesman or king, or even a priest.
No thunder rolled, no bells rang, no swords clashed in battle,
But God made it!
It was in a Bethlehem stable,
With only a few animals and a motley crew of shepherds to witness the crossing.
And from that Bethlehem stable came forth everything that man

had ever dared hope for—
And all that God could give;
Himself.

Himself as a child—a little baby, born as only man can be. Yet Himself.
For God had found the way,
And the pioneer had come,
And the path was blazed,
And the void was as if it had never been.
It wasn't the way I would have done it,
And it isn't the way man has chosen
Through all these years—

But it was God's way.
And thank God,
God made it!

WILLIAM CARTER

Through the ages, the finest minds and greatest talents have been inspired by the Nativity. The Florentine master Botticelli (1444-1510) specialized in Madonnas and Nativity scenes. This, one of his finest works, now hangs in the National Gallery of Art, Washington, D. C. (Mellon Collection).

In Italy, decades earlier than Botticelli, two friars collaborated on their own version. They were Fra Angelico (1387-1455) and Fra Lippi (1406-1469), whose Adoration of the Magi *is also in the National Gallery of Art (Samuel H. Kress Collection). Both these masterful artists dedicated their talents to portraying Christ from birth to Crucifixion.*

Copyright 1959, Time, Inc. —Larry Burrows, courtesy Life Magazine.

FLEMISH ARTISTS, *as Christianity moved across Europe, began painting the story of Mary, the Christ Child, and the Magi. One of these was the immortal Rubens, perhaps the most prolific painter of all time, whose own* Adoration of the Magi *sold last June to an unknown buyer in England for $770,000—the highest price ever paid for a painting at auction. Rubens pictured the Bethlehem scene in his own way, relating it to his own time, even to the clothing worn by Mary and the wise men. Rubens painted this masterpiece for the altar of a Belgian convent, receiving about $4,000 in gold for the work. Eventually it became one of 18 old masters sold for taxes from the collection of the second Duke of Westminster, who died in 1953. In 1806, the Westminster family paid about $3,000 for the original.*

CHINA: *Hundreds of years after Rubens and the great Italian masters, modern artists in all parts of the world are constantly rediscovering and reinterpreting the Christmas story. Here, in one sweeping panorama by the Chinese Christian artist I-ching Ku, are the shepherds, the holy family, and the wise men. This water-color painting was one of the designs selected by the Committee on World Literacy and Christian Literature for use on Christmas cards sold to finance the organization's literacy program in 50 countries.*

JAPAN: *The artist, Kimi Koseki, has placed her* Child of Light *in a woven basket, as is the custom with children in her country. This painting captures a sense of wonder and hope —in contrast to most Japanese art, which for centuries has stressed the inevitability of life's sorrow and despair.*

NAVAHO: *Even children find the Nativity a fascinating subject. This drawing by Mary Harwood, a 14-year-old Indian girl, was recently submitted to the editors of* TOGETHER.

IRAN: *Agha Behzad, an outstanding Iranian Christian creator of miniatures, worked in brilliant color and rich detail to portray his* Wise Men From the East, *the Committee's Christmas-card selection for 1958. Behzad, who is active in literacy work, found inspiration in the Bible verse, "For we have seen his star in the East, and have come to worship him" (Matthew 2:2). Because of his background, Behzad has been able to provide a realistic portrayal of the Magi who, at the time of Christ, were members of the priestly-scholar class. It was recently shown in an audience with the Shah.*

"Unto Us a Child is Born..."

KOREA: *Each artist, whatever his country, may visualize the Nativity in his own way—as did Ki-Chang Kim. For "Glory to God in the highest, and on earth peace, goodwill..." is the true Christmas message for men everywhere.*

Teens Together

By RICHMOND BARBOUR

Q *I went steady with a guy last year. He is 19 and I am 14. He started asking for more than kisses when we parked. I refused, so he dropped me. Now he goes with a girl who has a bad reputation. My trouble is, I still care for him. I cry every time I think of him. Did I make a mistake when I wouldn't do what he wanted? —F.K.*

A No. All your life you'll be glad you didn't cheapen yourself. I frequently see the bad results which come when girls don't refuse. You'll forget this young man most quickly if you look for good friends of your own age.

Q *Not long ago my grandfather died. I loved him very much. A few days later my boy friend was killed in a traffic accident. I cry myself to sleep every night for the two of them. It doesn't do any good. I pray for their souls, but I have a feeling my prayers are not answered. What should I do? —S.F.*

A Talk with your minister; ask him to pray with you. No human can explain why tragedies occur, but faith can sustain us. Your minister has helped many others and he'll help you, too. Also, get the booklet, *When You Lose a Loved One,* published by Public Affairs Pamphlets, 22 E. 38th St., New York City 16.

Q *Would God forgive us if we killed ourselves? I'm 16. The girl I love is 15. We believe in God and in Christ. We made one terrible mistake and now we are going to have a baby. We've told no one because we're beyond help. Does our religion really say that suicide is wrong?—J.H.*

A Yes, our religion does. Don't think of destruction. Go to your minister; pray with him for guidance and help. Tell your parents what has happened. As you say, you made a terrible mistake. However, you can find forgiveness and make a fresh start. But don't delay.

Q *I am tired of being a goon. I am tall for my age and heavy. I have bad pimples. I have always clowned a lot. Girls laugh at me. When I ask for dates they say, "No." I think they try to find reasons for not going. I'm 15. Will I always be a goon?—P.M.*

A Things will get better. Nearly all boys your age feel self-conscious. Most of them underrate themselves, as you do. Remember that most girls of 15 are eager for dates. Be careful about such things as personal cleanliness and courtesy. See a doctor about your pimples. Keep asking nice girls for dates. You'll find one who'll be glad for the chance to go out with you.

Q *I'm a boy of 14. We moved recently. My friends now are several miles away from my home. My mother has driven me over to their houses several evenings. My grandfather says I'm selfish. He says she shouldn't cart me around. What do you think?—M.S.*

A Families have changed since your grandfather was a boy. He probably doesn't realize that millions of mothers cart their younger teenagers around. It doesn't mean you are selfish. On the other hand, you should be considerate and not overdo things. Talk with your mother. Perhaps she can explain to your grandfather.

Q *I've fallen for a ninth-grade girl. She has a crush on our school coach. She has cared about him for several months. He knows how she feels. I think he should tell her off, but he hasn't. What chance do I have against him?—A.C.*

A I can sympathize with you, but probably you are wrong about the coach. Girls frequently have crushes on men teachers, especially coaches. The men try to disillusion the girls gently. They don't "tell them off" in brutal fashion. Such a step might cause tragedy. Talk with the coach. He can help you.

Cartoon by Charles M. Schulz

"Today we're supposed to start a study of the journeys of the Apostle Paul."

Q *I am a boy of 19. The girl I love was cruel. To punish her, I started dating another girl. Now both girls expect me to marry them. I cry a lot about this. I can't sleep. My mother says I am emotionally insecure. Would a psychologist help me to understand myself?—J.L.*

A Yes. You'll find psychologists who are qualified to help you on the faculty of the college nearest your home. See one regularly until he tells you the interviews are no longer needed.

Q *I live in a small town. I made a bad mistake one month ago. Two other boys and I broke into our school. We almost wrecked the library. The other boys were sent to a reform school. However, the judge let me come*

Dr. Nall Answers Questions About

Your Faith and Your Church

Did Jesus make a mistake in calculating the time for his coming again?

This question is suggested by a reading of Matthew 10:23, which concludes with these words of Jesus: "Truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes." But the Twelve, to whom he was talking, did return (Mark 6:30 and Luke 9:10) before he went away. So his prediction was not fulfilled.

Did he miscalculate the time? The answer is "yes" if we mean the day and hour, but "yes" and "no" if we mean that the end of the age indicates that eternal life is available here and now. It is available for those who are joined with him in love and faith.

By his death and Resurrection, Jesus did bring the world to its end through his Spirit in the Church. He revealed his presence to his disciples in a new way, though not in the way they expected.

How do Protestant and Catholic ideas on sex differ?

From the days of Augustine, Roman Catholic theologians have taught that every sexual union must have children as its purpose. So any act that may block or prevent this achievement is intolerable.

This is why Catholics oppose contraceptives as an unnatural method of birth control, even though they permit the so-called "rhythm method," which Augustine condemned.

Their scriptural basis is Genesis 35:11, with its command to "be fruitful and multiply." Also, in 1 Corinthians 7:2-6, Paul calls on both husband and wife to give each other "conjugal rights," rendered in the Latin for "the marriage debt."

Since Catholicism seldom bases doctrine on Scripture alone, the authority of Thomas Aquinas is added. He insisted that nature's primary concern with sex is procreation.

Protestants also stress the command in the Genesis passage. They condemn any notion that "planned parenthood" ever means "no parenthood." They do not yield to Catholics in their appreciation of the family and in their opposition to the use of sex for pleasure alone.

But they also are mindful of Genesis 2:24, "and they become one flesh." Men and women are joined by marriage into one living organism. And this identification, this fusion of different and diverse personalities into a unity through the give and take of love (with God approving and blessing) is another purpose besides and beyond the procreation of children.

A frank, full, and thoroughly reverent description will be found in a new book, *Sex and Love in the Bible,* by William Graham Cole (Association Press, $6.50).

T. Otto Nall, editor of the Christian Advocate *and conductor of* TOGETHER'S *column on* Your Faith and Your Church, *is an experienced author, teacher, traveler, and minister. Here he shares with you his knowledge and understanding of religion.*

home. Everyone knows about it. The result is that I have no friends at all. The girls don't invite me to their parties. The boys in my gang aren't allowed to come to my house. Is it fair to blackball me because I made one mistake?—J.T.

A Their reaction is inevitable. The quickest way for you to be accepted again will be to prove by good conduct that you are reliable. Let everyone know you are sorry and are trying to avoid future delinquency. If possible, help pay for the damage you did. Most people will help a person reform if they are sure he is serious.

Q *I used to be religious. Now I'm not. Do you have scientific training? Can you give me any scientifically valid reasons why I need religion?—L.A.*

A Yes, I am scientifically trained, and I can testify that from a scientifically sound mental-health viewpoint, you need faith. You need the emotional strength which comes through belief in a personal God. You need the love and compassion which come through Christ. You need a way to repent your sins and find forgiveness. You need the emotional support which comes through association with other fine young people in church activities.

Q *I am 15 and planning my career. I would like to be a psychologist and help others overcome their problems. What preparation is required? Could I get a job?—A.R.*

A We need more psychologists. If you complete the required training I'm sure you could get a job. The training involves four years of undergraduate work and three years of postgraduate work. Do you have the right personal and mental qualities? If so, go ahead. Talk with your high-school counselor about it, too.

•

TEENS: *If your problem has you baffled, try it on Dr. Barbour. He's an experienced counselor whose suggestions have helped many boys and girls. Names and addresses are kept confidential. Write him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*

Kindness, compassion, tenderness: such are the hallmarks of

The Gracious Heart

By ELIZABETH BYRD

ON THE WAY to Inverness, Scotland, several years ago, a big, rawboned farm woman sitting beside me on the bus asked why an American should travel north in the dead of winter. "It's rooky weather in the Highlands."

I explained that I liked wild weather and that I was gathering material for a historical novel, talking to country people, soaking up sheep lore and folkways that have changed little in four centuries.

She invited me to visit her overnight. "We've a wee croft, but warm, and I'd welcome your company for it's lonely with my husband off to market." She extended unnecessary bait. "He shot grouse before he left and you'll not find such food at inns."

There was no village within five miles of the bus stop. We sloshed through wet, briery moors that were hedged by darkening mountains. It was raining hard when we reached her home, a dumpy stone cottage perched on a bleak slope. Collies welcomed us and Mrs. McIntosh led me into a spotless, shabby parlor.

Suddenly the lights flickered and died. She sighed, "The power's cot," and lit candles. While she was making a fire in the hearth there was a knock on the door. She opened it and a boy came in. As she took his dripping coat and cap and he moved into the firelight I saw that he was about 12 and pitifully crippled.

After he caught his breath he said, "My father tried to ring you but your phone is dead. I came to see that you're all right."

"Aye," she said. "Thank you, John." She introduced us and he sat down. The wind rose, raving and screaming, battering the shutters. I

Instead of the correct change, she gave the boy a dollar bill—and the chance to retrieve his battered pride.

told them that I loved the drama of the storm and the primitive need for an open fire.

"You're not scared?" John asked.

I started to say no, but Mrs. McIntosh, obviously afraid of nothing, said what all boys the world over long to hear:

"Of course she was scared and so was I. But now we've got a *mon* aboot."

There was a moment's silence. Then he rose. "I'll see that everything's snug." And he hobbled out of the room with a little swagger.

I was touched by the incident and when I resumed my travels it continued to haunt me weeks later. I realized that this had not been a trivial incident, but momentous for the boy. And it proved momentous for me, too, because it raised a disturbing point. Why hadn't I answered his question as Mrs. McIntosh had—tenderly, imaginatively? Why hadn't it even occurred to me to do so? And how often before in my life, insensitive through self-absorption, had I failed to recognize another's need?

Perhaps my heart had been asleep for years, but now it was awakening, anxious to compensate for lost opportunities and avidly curious. By what magic had Mrs. McIntosh, with one phrase, transformed a crippled boy into a confident man? Had it been an instinctive kindness or deliberate? Was it compassion, I wondered, or tact, or a combination of all these? For want of a more specific term I thought of it as the Gracious Heart.

LOOKING back, I realized how often I had been helped by such hearts and of a time when I, too, had been exalted by a single gracious phrase. As a green young editor on my first morning at work in the E. G. Morris Literary Agency I was overwhelmed by a feeling of inadequacy. But Mr. Morris' gracious heart must have projected into my anxious one. After outlining my duties he said the most warming thing a boss can say to an employee:

"I hope you'll enjoy working with me."

With me—not for me. That one word lent me dignity and confidence. Since then I have never been afraid of a new job because in my first important one I was made to feel secure, even honored.

When we honor a person we confer the gift of pride. Pride, in the sense of self-esteem, is essential to all of us, and psychologists agree that children need it as much, if not more, than adults. Parents have marvelous opportunities. Many times when I was young and vulnerable my mother conferred upon me the precious gift of self-esteem by a thoughtful gesture.

Once, when I was seven, she was planning a formal tea and of course I wanted to help. So I went out to the yard and picked a big bunch of dandelions and brought them to her. Most mothers would have thanked me, plumped the ragged weeds in a milk bottle, and retired them to the kitchen. But my mother arranged them in her loveliest vase and placed them on the piano between tall candelabra. She made no simpering explanation to her guests about "little Betty's flowers." Now, whenever I see flowers at a party, I remember that long-ago living room and the pride I felt that my dandelions, treasured above roses, had the place of honor.

As my education in graciousness progressed, I learned to appreciate these modest manifestations—the small courtesies, the thoughtful expressions of respect, and the tact of silence. Silence may often reveal more respect, compassion, and affection than any words. When someone tells you a familiar joke as "something funny that happened to me," you don't expose his harmless little fib—but laugh and save face for him. When someone mispronounces a word in public, you never correct—your heart has not heard it. For the gracious heart is above all strongly understanding of the feeling of others.

My teen-age brother taught me this the night he turned Pygmalion and helped to create a popular girl. He had seen her at a dance—a shy, unattractive little freshman. Nobody paid any attention to her and she faded against the wall. My brother was moved by her predicament. He asked her to dance and a minor miracle occurred. She was so happy that she glowed and was almost pretty. Another boy cut in and after that she danced nearly every dance.

"You pleased a ghost," I told him and reminded him of the epitaph that late H. L. Mencken wrote for himself: "If . . . you ever remember me and have thought to please my ghost . . . wink your eye at some homely girl."

And thus I found another element in the gracious heart—a sort of gallantry, or chivalry, that is willing to risk discomfort for the sake of another person.

SUCH gallantry deepens every relationship. It can polish a marriage to new luster. My friend, Marge, told me that on her 40th birthday she was, like many women, deeply depressed. She said nothing of this to her husband at breakfast, but after he left she gave way to tears. She foresaw graying hair, deepening wrinkles, a struggle to remain slender. By the time her husband returned from work she had regained a degree of calmness but the ache persisted. After dinner he said, "Come and look at your presents."

They had always exchanged practical gifts and she suspected he had sneaked in the new vacuum cleaner they needed. But to her amazement she unwrapped a pair of jeweled boudoir slippers and a black lace negligee with a matching gown. "He didn't explain why," she said, "and he didn't have to. I knew what he was trying to imply: 'You're beautiful, you're glamorous.' And the odd thing was, I began to feel that way."

It became obvious to me that gracious hearts like these are not merely sympathetic; they act and are creative. For the quality of imagination is their most informing ingredient. A gracious heart always hears and is imaginative enough to understand what may be trivial in itself but is important to someone else.

I heard, for example, of a little boy who had no companions and compensated for his loneliness by inordinate devotion to a battered, one-eyed Teddy bear. When he went to a hospital to have his tonsils removed he took Teddy along and was holding him close when the surgeon came to his bedside and announced that it was time for the operation. A nurse started to remove the bear but

the doctor said, "Leave Teddy there. He needs some attention, too."

When the child regained consciousness in his room, Teddy was snuggled against the pillow, and across his missing eye was the neatest bandage a skillful and imaginative surgeon could devise.

Looking back through my own life, I realized that my imagination had been confined to my writing. I had missed the pleasure of utilizing imagination in personal relationships. Then one day I saw what a thrilling experience I had been missing.

Opportunities to put this rewarding talent to good use are all around us. I was shopping with a friend on Bleecker Street in New York's Italian section when she noticed a boy of about eight helping his father sell vegetables from a pushcart. He had proudly sold a cauliflower to a woman and was waiting for payment when she reached past him and gave the money to his father. The little fellow's smile faded. His shoulders slumped in obvious disappointment.

My friend realized that somehow she would have to retrieve the child's pride in his manliness. She called him over and selected tomatoes and scallions, which he put in a bag. She could have given him even change but, instead, she gave him a dollar. For a few moments he frowned, calculating, then he brightened and handed her the correct change.

"Thank you," she said. "I couldn't have figured that out so fast."

"Aw, it was nothin'," he said, looking at his father. But it *was* something to him, and suddenly all four of us were beaming, warmed by the glow that her imaginative act had created.

Last Christmas I discovered still another attribute of graciousness—it is strongly protective. Little Suzanne G. taught me this when I visited her parents during the holidays. One afternoon she stumbled home in tears. A classmate had told her that Santa Claus was really her own father, and her father was forced to confirm this. The next day her mother and I took her to a department store where Suzanne saw a Santa sitting on a dais in the toy section. He had suffered a disaster with his beard, which was half unglued, and was desperately trying to repair it. Here was an obvious fraud, but despite her recent disillusion Suzanne was touched by his plight. She sat down on his lap and said all the proper things—and how were Mrs. Santa and Rudolph, and, yes, she had been a good girl. Not once did she appear to notice his frantic manipulations with the beard. When it was relatively secure she moved away and rejoined us.

"What did Santa say?" I asked.

"He said, 'I'll never forget you.'"

In its wisdom, a gracious heart realizes that we all have moments of foolishness, our private fears and irrational anxieties. It never plays psychiatrist but accepts us for what we are and comforts us as best it can. Here graciousness is raised to a level of spiritual insight, imagination to the level of empathy.

In my search for the secret of a gracious heart I asked the opinion of Dr. Norman Vincent Peale, beloved pastor of New York's Marble Collegiate Church.

"First," he said, "we must develop esteem for one another—a reverent attitude that protects the basic self-respect of the individual. We must build his ego. Everyone needs to feel important, no matter what his age. When you come home after work and your child races to the door and asks excitedly, 'Did you hear what happened on Main Street?' your gracious heart, somehow, has not heard the news—it gives the child the pleasure of telling it. But if you say, 'Oh, sure, I heard that an hour ago,' your heart is building up its own ego.

"In a deeper sense," he said, "graciousness can be a sort of benediction. When a gracious heart sees someone falling down a shaft of trouble it places cushions at the bottom."

I asked, "What steps would you suggest we take in our everyday relations with people?"

"First, realize how much tension and irritability are all around you, everywhere you go. When strangers are rude to you, try for a moment to enter their hearts and realize that their anger is not directed at you personally but at some former target. Be patient and try to develop empathy—the ability to enter imaginatively into the personality of another and to understand just how he feels, too."

Dr. Peale emphasized that the gracious heart is attained through love, esteem, patience, and empathy.

There is enormous love in this world — unconscious, indistinctive, and eager for expression. How easy it is to unlock it with the thoughtful courtesies of a gracious heart!

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getting along Together

During one Christmas season I was in the clinic in Mombasa, Kenya. Doctors and nurses, carrying gay packages, were hurrying to a nearby room. I asked my nurse if something special was going on there.

"No," she said, laughing. "It's just that when anyone gets a 'Do Not Open Until Christmas' present, he takes it down to the X-ray machine to see what's in it!"

—Amirali T. Jivanjee, *Mombasa, Kenya*

One Christmas an impoverished friend solved her gift problem with originality. She sent us a handmade greeting. Inside was a note: "Good for three evenings of baby-sitting."

—Mrs. Carol Bird, *Lake Worth, Fla.*

At the children's prayer time one evening, elderly Mrs. Jones, who always made our house a halfway stop on the way home from town, came in to rest before starting the three-mile walk up the mountain.

It was late and I asked the children to shorten their prayers because Mrs. Jones had a long way to go.

The youngest, who, to delay going to sleep usually made his prayers the longest, said: "Dear Jesus Christ. Same as last night. Amen."

—Mrs. M. H. Roberts, *Denbigh, N. Wales*

Send us your true tale which has brightened someone's day. If we use it, we'll send you $5.—Eds.

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

DECEMBER 6

And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.—Ephesians 4:32

"I CANNOT forgive that person." These words, spoken by a lady who came to my study for pastoral counseling and directed at a fellow member, may well be considered the weight which so easily besets us. It would seem that the seriousness of the injustice, humanly speaking, could easily merit such animosity but, on the other hand, we must remember that we are not governed by the human element. We are a peculiar people, unlike the ordinary, and should not react in the ordinary manner. Those things which prove stumbling blocks to the worldly should be easily overcome by the person whose strength is in the cross. Also, being unordinary people, we should be able to do what the ordinary cannot do: follow the teachings of Christ.

One of Christ's most emphasized teachings was that we have a forgiving spirit. Any person who bears animosity toward another, especially if he professes the Christian faith, is doing little more than restricting his own liberties. He ceases to be a healthy, happy, growing person and becomes a dwarfed creature living far beneath his nature. It is the rightful inheritance of all who are created in God's image to be like him in spirit: loving, forgiving, and long-suffering.

It is always easier to forgive a small injustice than one that has caused us considerable grief or pain, or to forgive someone we are fond of rather than an enemy. As Christians we are not restricted to the physical world, but are at home in both the physical and the spiritual. In this respect, may we not be considered amphibious creatures? If the adjustment calls for more strength than we can muster, we can clear the hurdles that restrict the domestic creature, and our spirits soar into the heavens for communion with God, the source of our strength. Here we learn to be overcomers of those things which easily beset the human, and are taught the value of kindheartedness and the worth of a forgiving spirit.

Prayer: Almighty God, we, thy children, come before thee in this hour, confessing our human weaknesses and acknowledging our guilt. We have fallen short in our attempts to follow thy blessed teaching, and have thus strayed from thy fold. We beseech thee that thou would renew within us a new spirit. Help us to be as thou would have us be: loving, tenderhearted, and forgiving. Help us to follow the perfect example which thy Son, our Lord Jesus Christ, has set before us. For we pray in his blessed name. Amen.

—VIRGIL M. HAINSEY

DECEMBER 13

And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."
—Acts 10:34-35

A FOUR-YEAR-OLD BOY whose grandmother's last name was Carpenter came home from Sunday school and told his mother he had just learned that Grandma and Jesus were related. He explained: "The teacher said that Jesus was a carpenter, so he must be related to her." This, of course, is a childish deduction, but nevertheless one wonders if this boy had seen in his grandmother a Christlike character.

In Peter's vision, it is apparent that God is teaching him a lesson that no man is common. That all men are created in God's image was taught in Genesis when God said, "Let us create man in our image and breathe into him the breath of life." That breath has never ceased, for there is within every human personality that which makes the human soul of inestimable value. It is true that God is no respecter of persons, rich, poor, high, low. It is his will that all men everywhere should be saved, brought back into fellowship with him. It is God's gift, and the price of this eternal life was so high that it could be bought only with the precious blood of Christ.

The fear of God is the beginning of wisdom, and in verse 35 we find the wise man will want to be in right relationship with the Father. As a result of this godly fear, works of righteousness will be manifested. Happiness cannot be attained when sought as an objective in itself. Only as one seeks holiness, that is, to be at one with God and fully controlled by his indwelling power, will the joy, peace, and other attributes of a fruit-bearing Christian be manifest and enjoyed.

Today in most Christian churches Universal Bible Sunday is being observed. Since the Protestant Reformation, one finds an open Bible in the pulpit of every Protestant church. It has become for man a light unto his path and a guide for daily living. In it each man may find for himself individual peace with God. Much has been written about world peace and we all want it. Yet it seems clear from reading the Bible and from the pages of secular history that universal lasting peace will come only when the Prince of Peace appears.

Prayer: Our heavenly father, we thank thee that through the "foolishness of preaching," mankind has heard of thy redemptive grace and through the acceptance of that grace found himself to be

one of thy children. We pray that thou will help each one of us to live moment by moment the kind of life that would be pleasing in thy sight. Through Jesus Christ our Lord. Amen.

—GEORGE H. PIGUERON, JR.

DECEMBER 20

And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord."—Luke 2:10-11

RADIO CITY in New York put on a Christmas program one year. The music, sung by a great choir, increased in tempo and sound. The lights, dim at first, became brighter. The music swept on in a great crescendo. Two large doors opened and revealed a manger scene. The vast audience rose and sang with the choir, *Joy to the World, the Lord is Come.* It produced a feeling of awe.

That choir had tried to produce something like the effect produced on that first Christmas. The angelic host had come and the spokesman had said, "Be not afraid." How would people today react to such an unusual spiritual act of God? Are the people today so unprepared for a manifestation of God that if he were to come to earth in such bodily form as in the birth of Jesus, we would be afraid? God came and said, "Let me introduce myself." That joyous good news has spiritually thrilled the world ever since. It is wonderful that each year the churches through their choirs try to recapture that first fond moment of the angels' visit.

Today millions of voices will sing of a silent night of long ago. Millions of cards will take us back to that little town in the Holy Land where the first Christmas was celebrated. Our hearts will be filled with many happy emotions. We will be made happy by the joy of little children.

Jesus was divinity set to the music of all people. Those angels that day set the world to singing. Every village and city hopes it can truly be a city of David. And as Bethlehem cradles the King, so we cradle the King in our hearts at Christmas.

In our hearts, we all go to the city of David. We want Christ the Lord to be born in our hearts. We emulate the people of that first Christmas. We sing the carols and hope we recapture something of the singing hearts of the angels. We bring our gifts to the church and place them in a cradle on the altar steps. We give gifts to our loved ones, for we want to show them something of the love God revealed for man when he gave us the Christ Child. We hope that eventually all the people of the world go to Bethlehem, for there is the hope of the world.

We want that hope to take the place of fear, hate, selfishness, and war. Christ the Lord brought to the city of David for us all our singing, our schools, our hospitals, our churches. Truly, we have great cause to know that Christmas angels are singing in our hearts today.

Prayer: With quietness, O God, our hearts stand near the rude stall where Christ was born to Mary. The noise of the world is stilled for a moment, the joy of heaven is easily heard, and there is a peace which passeth all understanding among men of good will. Help us to ponder the joys of Christmas in our hearts until thy word is revealed and thy grace is made plain, so that we may have the peace of the Christ Child, our Lord and Savior. Amen.

—GEORGE G. ROSEBERRY

DECEMBER 27

Cast all your anxieties on him, for he cares about you.—I Peter 5:7

DO NOT BLAME the elders for the fix we are in. They suffered for the liberties we enjoy. Slaves escaping from bondage blamed Moses for their troubles. Modern minds cannot free themselves from modern anxieties, but they can share in the miracles of the ages, achievements by heroic spirits who put their trust in God and conquer though they die.

Cowardice is the cankerworm that destroys personality. It is godlike to face responsibility rather than shirk it. Early Christians thought that Christ would come immediately and relieve them from all care. That was pious cowardice. It offers no relief to us.

Christians must be willing to light the fires that by God's grace will never be put out. A few men imagine that "care-full" days can be met with the strength of personality. They arrive at pessimism, beyond good and evil, which is insanity. Soldiers rely on their commanders. Cut off from command, they panic. A philosophy of life cut off from God is intellectual panic.

Our liberties are consecrated by the supreme sacrifice of our elders in partnership with God, the constant practice of whose presence takes away the dead soul of doubt. The miracle of improving ages is performed by men who believe in God and trust him.

Prayer: O God in Christ, come walk with me,
Help me life's burdens bear;
Then will my soul the braver be,
And courage conquer care. Amen.

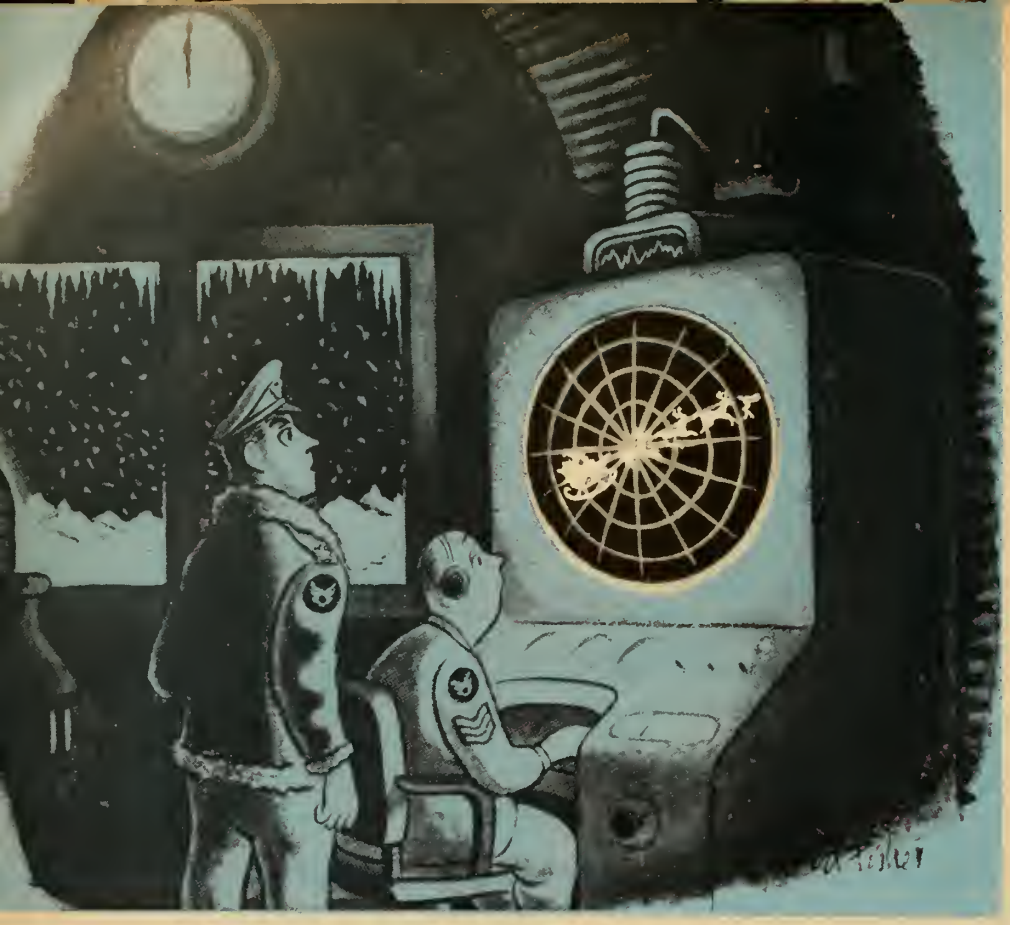
—GEORGE H. PARKINSON

Virgil M. Hainsey
Bay, Ark.

George H. Pigueron, Jr.
Wilmington, Del.

George G. Roseberry
Medford, Oreg.

George H. Parkinson
Chicago, Ill.



Office enjoyment of this cartoon made it a unanimous choice for this page. Originally in The New Yorker, *it's from Ed Fisher's* First Folio.

BARNABAS

Looks at New Books

CAN A CATHOLIC be a loyal President? Why does the Roman church maintain a competitive school system? What goes on in a Mass? Since most Protestants ask such questions, **Jaroslav Pelikan** has written The Riddle of Roman Catholicism (Abingdon, $4) primarily for Protestant readers.

An Abingdon Award winner, it is a sympathetic yet critical book. Pelikan, a Lutheran minister and member of the Federated Theological Faculty of the University of Chicago, gained some unusual insights into Roman Catholic thought while doing graduate study at St. Louis University, a Jesuit institution.

From the startled Air Force technicians who discover Santa Claus and his reindeer on their radar screen to the Arabian homemaker breathing a sigh of satisfaction because she's just put up "17 jars of raisins, 22 amphorae of corn, 36 jars of oil, and 40 pots of religious scrolls," **Ed Fisher**'s First Folio (Macmillan, $3.95) is good, clean fun. Fisher is a cartoonist who views man and his civilization with humor—and tolerance.

For many years, **Allan Nevins** has been turning a probing searchlight on some dim recesses of American history in mid-19th century. Four volumes—two on *The Ordeal of the Union* and two on *The Emergence of Lincoln*—were completed some years ago. Now comes the fifth volume, The War for the Union: The Improvised War (Scribners, $7.50).

And a masterly volume it is. In it, Dr. Nevins sets himself a formidable task: to untangle the confused skeins of political and military factors, nearly all in turmoil, which confronted Abraham Lincoln in the first year of the Civil War. Skillfully, he weaves them together into a colorful, coherent whole, making clear many patterns which all too often have remained murky in the past.

This two-time Pulitzer Prize winner richly deserves the kudos he is winning for his latest work. Most amateur—and professional—historians will be awaiting the five remaining books planned in this ten-volume history, which will conclude with the end of the Grant administration.

Threatened by the formless, faceless terror of push-button war, man has begun to look back on the days of hand-to-hand combat with something almost akin to nostalgia. That may explain the large number of current books on the Revolution and the Civil War—even, to some extent perhaps, World War II.

Two of the best on the last great conflict are The Marauders (Harper, $4.50) and D Day, The Sixth of June, 1944 (McGraw-Hill, $4.95). The first, by **Charlton Ogburn, Jr.**, is an unforgettable account of the three battalions of American infantrymen who, in the spring of 1944, marched and fought their way across 600 miles of northern Burma to achieve fame as Merrill's Marauders. Their perils included not only a resourceful enemy, but malaria, dysentery, typhus, and mismanagement from above, plus, of course, their own limitations as human beings.

In D Day, the Sixth of June, 1944, **David Howarth** portrays the invasion of the Normandy beaches through the personal experiences of over 30 participants—allied soldiers and airmen, German defenders, French villagers. Courage, fear, and even humor are woven into this panoramic picture of what Winston Churchill has called "the most complicated and difficult operation that has ever taken place."

John Morton Blum has compiled a real charmer in Yesterday's Children (Houghton Mifflin, $3.50), an anthology from a teen magazine of the Civil War period. One of its readers was Theodore Roosevelt, who considered *Our Young Folks* one of his favorites.

Readers of every age will enjoy this collection in the genteel tradition, with such gems as *Darius Green and His Flying-Machine* and others by John T. Trowbridge, Thomas Bailey Aldrich, Louisa M. Alcott, Harriet Beecher

Stowe, James Russell Lowell, and other literary lights of the day.

Our daughter is beginning to talk about where she wants to go to college, so my interest in the recent bumper crop of books on higher education has taken on a personal tinge.

But parent or no, if you share the concern Methodists have always had in education, you'll find a wise and stimulating discussion of the liberal-arts college in THE IDEA OF A COLLEGE by **Elton Trueblood** (Harper, $4). Dr. Trueblood's chapter on the concept of a Christian college, alone, is worth the price of the book.

If you've been harboring a wish to read **Sir James George Frazer**'s *Golden Bough,* but have hesitated to tackle its 12 volumes, plus supplement, you'll be interested in THE NEW GOLDEN BOUGH (Criterion, $8.50). Theodor H. Gaster has abridged this classic study of magic and religion into one hefty, 738-page, volume for modern readers.

Karl Barth has been said to have the most powerful and influential theological mind of the 20th century. A good introduction to him is found in PROTESTANT THOUGHT: FROM ROUSSEAU TO RITSCHL (Harper, $7). It's a collection of 11 broad-ranging essays, in which Barth discusses the thinkers whose works have influenced the development of his own thinking.

English novelist **Elspeth Huxley** grew up on her parents' coffee plantation in Kenya. THE FLAME TREES OF THIKA (Morrow, $4) is her perceptive, tender, and earthy memory of Africa's wild Kikuyu country, the natives who became individuals to her, and the doughty European-born settlers who struggled to build lives for themselves in virgin land.

It reminded me of some of the tales of our own West.

Despite the image drawn by early adoring biographers, John Paul Jones was no saint. The man who was one of the first to win fame as an American sea fighter was a smooth-talking lady-killer; he fought as hard for a despot, Catherine the Great of Russia, as he did for the freedom-seeking colonies; he could be capricious, money-grabbing, envious, quarrelsome. He even changed his name as the aftermath of a West Indian slaying.

But he was a man—a human being whose good qualities outweighed the bad. And now, thanks to JOHN PAUL JONES, A SAILOR'S BIOGRAPHY (Little, Brown, $6.50) a penetrating study by **Samuel Eliot Morison**, he emerges at last in flesh-and-blood dimensions. Morison knows his field and his man;

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. . . here are books, both old and new, that will help youngsters of all ages understand the promise God held out to man by the birth of the Christ Child:

Tell Me About Christmas (*Rand McNally, $2.50*)—***Mary Alice Jones'*** text and ***Marjorie Cooper's*** illustrations use family activities to explain Christmas to the young child.

The Littlest Angel (*Gosset & Dunlap, $1*)—the appealing tale of a clumsy cherub is delightfully told for tots by ***Charles Tazewell,*** with ***Katherine Evans'*** illustrations.

A Book About God (*Lothrop, Lee & Shepard, $2.50*)—text by ***Florence Mary Fitch,*** luminous water colors by ***Leonard Weisgard,*** make a truly beautiful book for the small fry.

They Sang a New Song (*Abingdon, $3.50*)—***Ruth MacKay*** tells about the composers of 20 great hymns, with illustrations by ***Gordon Laite.*** Good for fourth to sixth-graders.

What God Made (*Broadman, $2.95*)—simple sentences for beginners and Bible quotations to read to them are combined in this book on the creation by ***Frances Ogden Foreman.***

The Tall Book of Bible Stories (*Harper, $1.95*)—for the young child ***Katharine Gibson*** retells, ***Ted Chaiko*** illustrates, familiar stories of the Old and New Testaments.

Bible Readings for Boys and Girls (*Nelson, $3*)—selections from the RSV Bible, illustrated by ***Lynd Ward,*** are presented for young folks' enjoyment of the Scriptures.

himself a retired rear admiral, he is a Harvard history professor emeritus and holder of a Pulitzer Prize for his biography of *Christopher Columbus, Admiral of the Ocean Sea.*

Morison casts the light of understanding on his complex subject. He brings into focus the divergent qualities of Jones' personality, makes his naval strategy intelligible to laymen, and, in short, gives the fighting sea captain of the Revolution stature as a person, not a statue.

Boris Pasternak created a sensation when he refused to leave his native Russia to accept the Nobel Prize for his novel, *Doctor Zhivago.* I REMEMBER (Pantheon, $3.75) is Pasternak's sketch for an autobiography, translated from the Russian with preface and notes by David Magarshack.

It was an artist's world in which Pasternak grew up. His father was a painter, his mother a pianist. Tolstoy and Scriabin were friends. Pasternak, himself, belonged to a generation that gave Russia some of the greatest names in modern poetry. The passages in which he speaks of their work and fate are marvels of evocation and compassion.

Admirers of **Aldous Huxley** will find a generous sampling of his thought and wit in the COLLECTED ESSAYS OF ALDOUS HUXLEY (Harper, $5). It's a compilation of 40 years' observance of the human scene, and it dips into music, religion, poetry, politics, love, travel, nature—the list seems endless. A brilliant collection.

Since *The Power of Positive Thinking* appeared in 1952, its minister-author, **Norman Vincent Peale**, has received thousands of letters from people who have tried his forthright approach to living and found it good. Now he's put a generous sampling of these letters into a new book, THE AMAZING RESULTS OF POSITIVE THINKING (Prentice-Hall, $3.50). It'll have a strong appeal to readers who liked the author's former book.

The first five volumes of a complete, inexpensive Bible commentary for laymen made their appearance this fall. They are the beginning of THE LAYMAN'S BIBLE COMMENTARY (John Knox Press, $2 each for less than four titles, $1.75 each for four or more).

Four additional volumes will be published each year until the set reaches 25 volumes. It appears likely to be a highly useful reference work.

I don't think **Lester Velie** has given us a balanced picture of American labor unions in LABOR U.S.A. (Harper, $4.95). Probably nobody could. But what he has done is to write an ex-

"We'll have to eat out . . . I became absorbed in the cookbook!"

plosive, graphic book that will do a great deal to make today's headlines, and tomorrow's, more understandable. It's worth reading.

To write THE LIFE OF SIR ALEXANDER FLEMING (Dutton, $5) **Andre Maurois** took a course in bacteriology at the Institut Pasteur and persuaded a scientist-friend to perform for him all the principal experiments that led to Sir Alexander's discovery of penicillin.

Nevertheless, I felt that the biography of the great Scottish scientist lacked the magic that Maurois' lives of literary figures have held.

Parents who would like to have family worship in their home—but don't know how to start—will find help in A BOOK OF FAMILY WORSHIP edited by **Elfrieda** and **Leon McCauley** (Scribner, $2.95). On the interdenominational committee which went over the original manuscript and made comments and suggestions was Bishop Gerald H. Kennedy.

Every American child recognizes the name, Lafayette, and knows something about the help the French nobleman gave the colonies in their struggle for freedom. But few of us know much about Lafayette's career after he returned to his native France, or about the capable, courageous woman who was his wife. In MADAME DE LAFAYETTE (Holt, $4.50) novelist **Constance Wright** turns biographer to give us a readable, but somewhat idealized, view of both.

It surprised me to learn what small aid the U.S. gave Lafayette when he was forced to flee France during the Terror and was, in turn, imprisoned by the Austrians. Even though we were a new country at the time, unschooled in diplomacy and without power, it would seem that we could have done better by this fighter for freedom.

There's a bumper crop of new books revealing how strong-willed people settled the West. But why aren't they indexed? One per cent of extra editing effort would add 100 per cent to their usefulness. Here's PRAIRIE SCHOONER LADY (Westernlore, $5.75), for example, the 1853 overland journal of **Harriet Sherrill Ward**, edited by Ward G. DeWitt and Florence Stark DeWitt. It's attractively put up, the type is legible, the end-paper map is intelligible. But its interest is limited by the aforementioned omission.

Edgar Snow, once called "the greatest reporter who ever came out of Asia," gives us a personal and political history that ranges over four continents in JOURNEY TO THE BEGINNING (Random House, $5). It's the story of a man who has seen a world turned upside down.

On July 1, 1914, the commandant of the cadet corps at Virginia Military Institute finished a writing task he had set for himself. His work, originally in two volumes, was published, created a minor stir, and in time disappeared. But now, with Civil War interest increasing, it has again come to life.

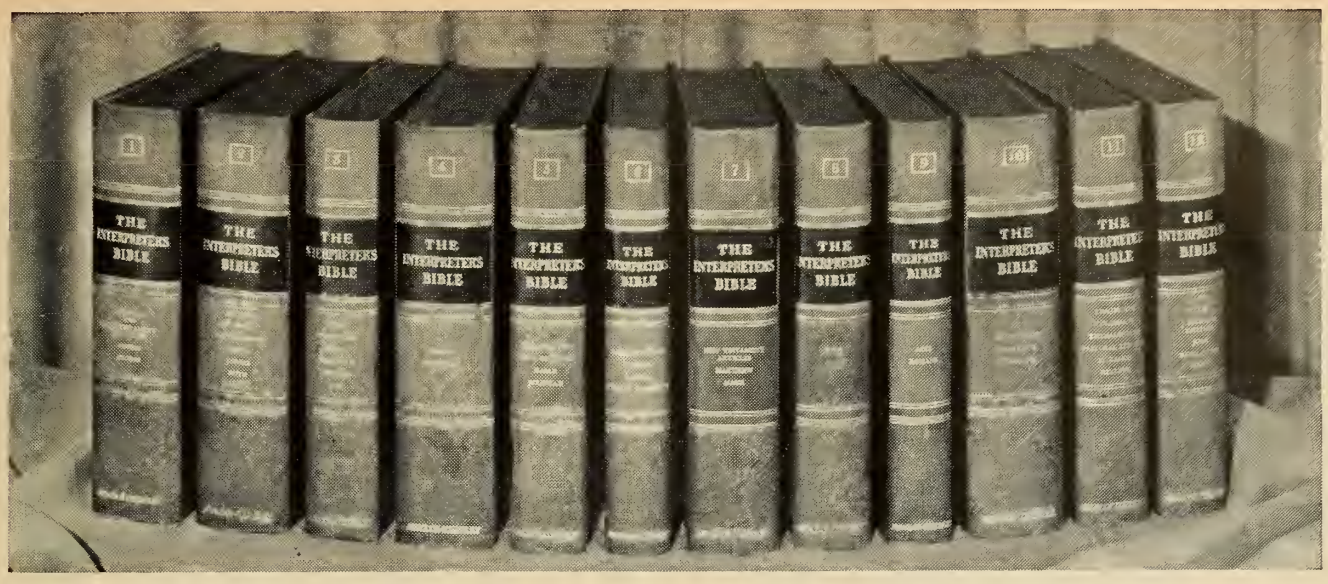
Thus it is that readers, especially those with some technical military background, are able once more to enjoy **Jennings C. Wise**'s authentic study of the artillery of the Army of Northern Virginia (Lee's Miserables, as that army styled itself). THE LONG ARM OF LEE (Oxford, $10) is invaluable for the armchair general, of great interest to Civil War buffs, but probably too technical for the browser.

In his introduction, the author struck a note which did—and still does—credit to men of vision on both sides of Mason and Dixon's line:

"I have drawn (an) inspiration . . . ," he wrote, "to be just to the noblest foe an army ever had, to a foe who, after all, whether the equal or the superior, was but the brother of the artilleryman whose history he recorded."

Most people old enough to remember seem to agree that the world changed, drastically and violently, one June day in 1914 and has never been the same since. The immediate act which set off the long-smoldering fire of wars and destruction was the assassination of Archduke Franz Ferdinand, heir to the throne of Austria-Hungary. Yet, strangely, the documentary record of the slaying apparently has never been given the study it deserves.

But now this oversight has been rectified. **Joachim Remak**, a historian at Lewis and Clark College in Oregon, has painstakingly gone over the record and woven the many strands together into an engrossing book, SARAJEVO (Criterion, $5). The seven young men responsible for the assassination on



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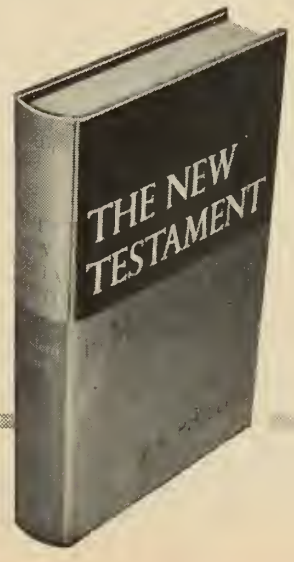

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VENTURE OF FAITH by **Mary Alice** and **Harold Blake Walker** (Harper, $3) shines with the special light that surrounds those who love and are in love. This warm and wise book on marriage is written from the practical viewpoint of 29 years of homemaking and pastoral counseling (Harold Walker is pastor of busy First Presbyterian Church in Evanston, Ill.). The Walkers' observations on parenthood spring from experience, too—they have three sons.

Two little books in Abingdon Press' *Know Your Faith* Series have recently come to my desk. They are:

I BELIEVE IN THE CHURCH by **Elmer G. Homrighausen**, dean of Princeton Theological Seminary, and I BELIEVE IN MAN by retired Congregational minister and radio speaker **Frederick Keller Stamm** (each $1.50).

They are written in the clear, simple style that characterizes this series of books. They should be helpful both to new Christians who seek an explanation of their faith and to long-time Christians, searching for a new awareness of their belief.

It's an absorbing story **Dorothy Heiderstadt** tells young readers in TO ALL NATIONS (Nelson, $2.95). It traces the path by which the Bible has come to the people of the world. Thanks to this book's lively and informal style, translators, missionaries, and leaders of the Bible societies of America and Great Britain stride vigorously through its pages. Miss Heiderstadt has a quick understanding of young adults. She works closely with them as a librarian.

Adults will find a correspondingly interesting book in SOLDIERS OF THE WORD, by **John M. Gibson** (Philosophical Library, $3.75). This book traces the birth and growth of the American Bible Society, with particular emphasis on its struggles against poverty, intolerance, bigotry, cruelty, and similar evils.

BUSINESS AND RELIGION (Harper, $4) is an interesting collection of statements by corporation executives, economics professors, and theologians, all edited by **Edward C. Bursk**, editor of *The Harvard Business Review*.

Against this distinguished company I would not want to take issue, but I was startled by the book's subtitle—A NEW DEPTH DIMENSION IN MANAGEMENT. I've been under the impression that as long as there has been Christianity there have been businesses that have been operated according to Christian principles.

As a foreign correspondent for a New York newspaper, **Barrett McGurn** has twice received awards for the best American press reporting abroad. DECADE IN EUROPE (Dutton, $5) combines his penetrating analysis of the conflicts besetting Europe today with an account of his own experiences as a reporter in Western Europe, the Soviet Union and Communist-dominated countries, and Europe's outposts in North Africa and the Middle East.

His observations of world-famous figures of the last decade add zing and color.

I've been reading the annual church-wide mission-study text for 1959-60—and found it as absorbing as some best seller's. It's THE CHURCH AND MEDICAL MISSIONS by **Dorothy D.** and **Harold N. Brewster** (Study Book Office, Methodist Board of Missions, 75¢).

Harold Brewster is medical secretary of the Board's Division of World Missions. Mrs. Brewster is a writer on missions and related subjects. They have visited all the medical missions of The Methodist Church and recently returned from Sarawak, where he established the church's newest mission hospital, at Kapit.

THE SEEKER

One may reject a Savior
In independent pride.
One may rebel against a King.
A Lord may be denied.

But God is very subtle,
Evade Him as we may.
God knows that it is difficult
To turn a Child away.

Jane Merchant

Preparing to write LEWIS AND CLARK, EXPLORERS TO THE WEST (Abingdon, $1.75), **Madge Haines** and **Leslie Morrill** had themselves flown into a desolate, inaccessible area of Idaho so they could retrace the trail of the expedition that discovered the headwaters of the Columbia River and established the United States' claim to the vast Louisiana Territory. LEWIS AND CLARK is the husband-and-wife writing team's 13th book for young people. The authors are schoolteachers.

Why are Americans no longer self-reliant and enterprising? Sociologist

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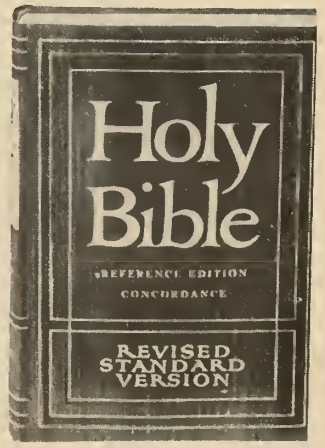

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Who Says You Can't Serve?

Even handicapped Christians find ways to help.

By ROY L. SMITH

LET ALL those who think they are incapable of magnificent living, or of great usefulness, consider the case of Mrs. Ralph Sellers, a farmer's wife who lives outside Southport, N.C.

Some years ago this brave and devout woman suffered an illness that left her completely bedridden. Since that day her world has been bounded by the walls of her bedroom, except for the daily paper and the occasional visits of friends and a circuit-riding preacher.

One of her first victories, following her illness, was the result of prayer. She determined to become useful in spite of being bedridden. With letters, post cards, and greetings, she sent words of encouragement to the outside world. And those who came to see her went away feeling blessed.

Several years ago she became burdened with the thought that the neighborhood needed a new church. The people were farmers, mostly poor, and the tiny congregation had to struggle to pay its bills. But Mrs. Sellers prayed. Then one day came the announcement that the church had decided to make the great venture. Mrs. Sellers' family made a small pledge. Now Mrs. Sellers began to pray in great earnest.

One day an item in her daily paper suggested to her the idea of writing to a person mentioned in the item, and presenting the cause of her little church, in the hope of winning a contribution. So she wrote —and the contribution came in.

That was the beginning. Each day she read the paper and picked out those who, she thought, might be willing to help. She sent them polite letters; in no case did she ask for anything for herself. Her sole concern was her church.

In time her letters reached almost every state. It was never easy to write, lying flat on her back, and writing on the pages above her head. A single letter might cost excruciating pain.

It was a great hour in the Sellers household when the contributions crossed the thousand-dollar mark. And still she went on writing. Some of the gifts were for $1, some $2, more of them $5, and occasionally $10 or even $25.

Mrs. Sellers wrote hundreds of letters, and the responses totaled $5,395.52 on the day the little church was dedicated. And though she was not able to attend the services, that was the great day of her life.

Never have the words of Jesus been better illustrated—"she hath done what she could." At least she demonstrated that one can be useful and helpful, even though bedridden. And God heard those prayers from that bed of pain. He can always be trusted to do that.

Richard LaPiere thinks he can put his finger on a single culprit—Sigmund Freud.

In THE FREUDIAN ETHIC (Duell, Sloan and Pearce, $5) LaPiere accuses Freud and his followers of fostering maternalism and permissiveness, and making us want to be coddled. This, he charges, robs us of the drive and ambition that made America great.

I confess I'm no expert, but a capable student has told me that LaPiere appears to have adopted the popular conception of Freud and shows little actual knowledge of the deeper meanings of Freudian psychology. If my friend is correct, this brings up a point on which I feel strongly—that a writer should become thoroughly acquainted with the men or ideas he accuses, and this involves delving deep into original sources.

"Of all the breeds of brave and gallant men and women, Christian missionaries are to me the most heroic—and the most unaware of their heroism." Thus does **Clarence W. Hall** preface ADVENTURERS FOR GOD (Harper, $3.75), in which he recounts the stirring stories of a baker's dozen of these intrepid men and women of God.

It was disappointing that no Methodist missionaries were included, especially since Hall was once an editor of the *Christian Advocate*. But it's inspiring reading, nevertheless, as you'd expect from a man who now is a senior editor of the *Reader's Digest*.

Stanton Coblentz is possibly best known as a poet, although he writes on a wide variety of subjects. And it is with the insight of a poet that he has approached the story of man's age-old battle against tyranny and oppression in THE LONG ROAD TO HUMANITY (Yoseloff, $6). It is a richly rewarding, vividly readable study of the road that has finally led man, in the 20th century, to a crossroads where one path may lead him to annihilation and the other to unlimited achievements as a social being concerned with the fate of his fellows. But its examples of man's inhumanity to man may offend you.

Art students and studious enthusiasts will find a valuable reference work in MAINSTREAMS OF MODERN ART (Simon and Schuster, $12.50), but I'm afraid the layman for whom the jacket indicates the book was designed will find it rather scholarly going.

The double-column format of its chapters is somewhat forbidding and, except for some excellent color plates at the beginning, the more than 700 illustrations are in black and white. Nevertheless, **John Cannaday** writes in a relaxed and pleasant manner, covering a vast amount of material authoritatively. —BARNABAS

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

JUST BEFORE taking off for a visit to Russia, I read **THE FLIGHT OF THE DANCING BEAR**, by Mark Rascovich *(Doubleday, $3.95)*. It was not the kind of book one usually reads as background material for a trip to the Soviet Union, but I enjoyed it thoroughly.

It is the story of a man and a famous trained bear who had been entertaining the leaders of Russian society for many years. But the bear was getting old and somewhat unpredictable; now and again people were embarrassed or frightened by her antics. So word was given to her owner that she must be delivered to the executioner. Suddenly he knew he could not stand this, and the rest of the story tells about his flight out of Moscow up through the frozen north.

He gets help from unexpected quarters, finds a good deal of discontent with Communism, and meets real people who sympathize with a man who can revolt against communistic ruthlessness. Finally he makes it to the Finnish border.

On my trip, I found the Russian people to be much as this book portrays them. They were unusually friendly, courteous, and eager to be of help. In spite of years of anti-American propaganda, they seem to like Americans and were anxious to meet and help them. We felt we were welcome guests in a hospitable home.

One of the most encouraging things is that a subhuman system has not succeeded in destroying the humanity of the citizens, at least not yet. The cold, mechanical approach to human behavior and the desire to manipulate the minds of citizens have not yet penetrated to the heart of man's humanity.

The reading possibilities for the Russian people, however, are limited. There are many bookstores in the large cities, but everything in them has been carefully examined by government censors. They have a vast number of "how to" books, which one might expect in a materialistic nation. Most fiction, especially children's books, seemed of a propaganda nature. Little Ivan is being taught what it means to be a good citizen of the Soviet Union and whom to regard as heroes. This lack of freedom is never fully imagined until you encounter a whole nation which has had its reading censored for many years.

At the Russian Exposition in New York a great deal was made of the increase in the production of literature. The Russians are rightly proud of the practical elimination of illiteracy and of the vast number of books being published in contrast to days gone by. They do not mention the lack of freedom in publishing. It is true, however, that the Bible has been printed again at a time when nearly all the copies were wearing out.

It was interesting to note that the American novels Russians read are practically all works of social protest. They read Faulkner, Steinbeck, Fast, Hemingway, and Mark Twain. They are very happy to learn something about our writers if they have criticized America. They show a desire to know all the worst about us. Yet someday it must penetrate into the darkest minds that if writers are allowed to describe the worst, that means freedom, confidence, and strength.

You do not find *Dr. Zhivago* in any store. Those I asked about it told me that it was not a good book and so the experts had decided the Russian people should not read it.

I find few things in this present time that I approve of completely. There is no better example than American fiction. Yet we ought to rejoice that writers can write what they want to write and publishers can publish what they want to publish and critics can criticize to their hearts' content. You cannot have freedom without some abusing it and the price of freedom is high. But it is the essential difference between our way and theirs, and it is worth everything it costs.

I cannot prove it, but I believe that someday even the Russian people who have never known freedom will find that God has put a great longing for it in their hearts.

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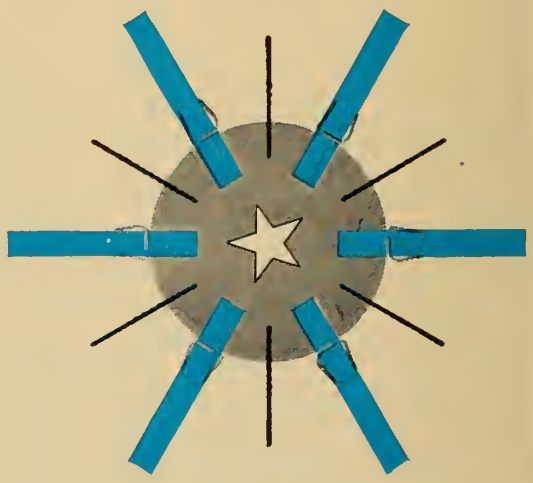
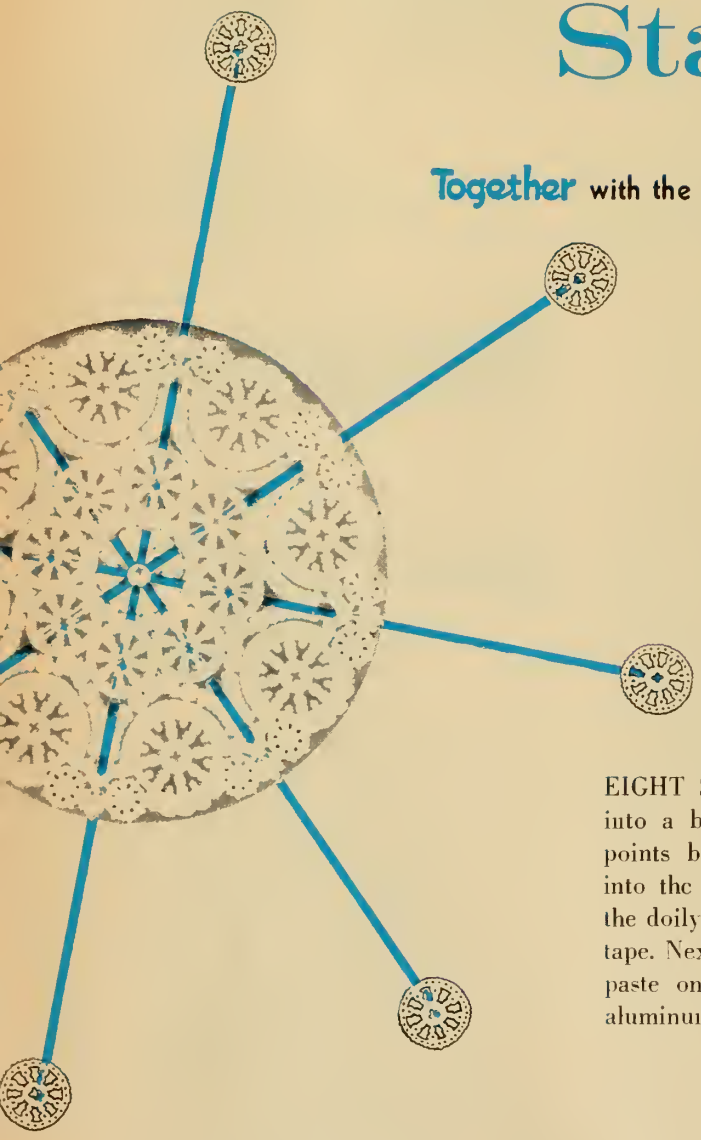
See what Christmas stars you can make from paper doilies, plates, soda straws, and clothespins! Try making some of the stars described below—they're fun to make and hang on a wall at Christmas. Then see what special stars you can make, using your own ideas.

Special Christmas Stars

Together with the SMALL FRY

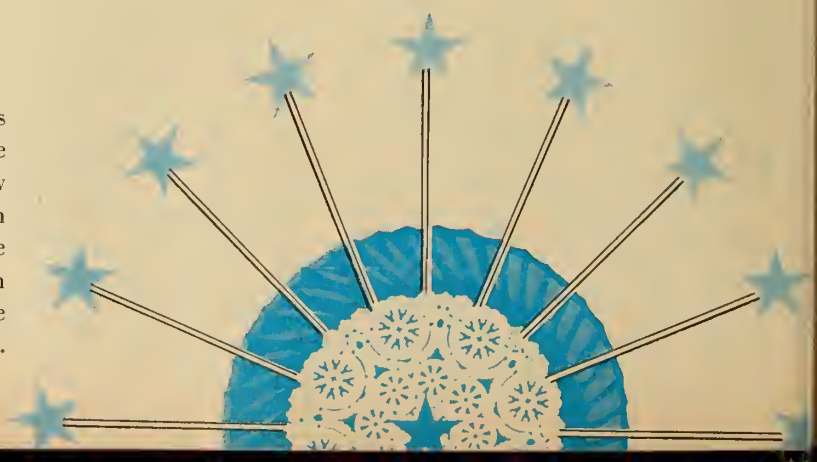


CLOTHESPIN stars are easy to make. To start, just cut a circle from cardboard, wrap it in aluminum foil, and snap six clothespins around it. For an especially bright star, ask Dad to paint them first. Next, in between the clothespins, slip a shiny bobby pin over the cardboard. Now paste a paper star right in the middle of the circle and hang the finished clothespin star on the wall of your room.



EIGHT SODA STRAWS can turn a paper doily into a beautiful snowflake star. First, make star points by weaving colored or cellophane straws into the holes of the doily. Then, on the back of the doily, fasten the straws in place with cellophane tape. Next, cut little circles from another doily and paste one on the end of each star point. Paste aluminum foil behind the doily to make it sparkle.

PAPER PLATES left over from summer picnics make special stars, too. With white plates, use colored straws; on colored ones, white straws show up best. To make star points, tape one end of each straw to the plate's center, being sure to arrange them so they point outward. Paste a paper star on the end of each point. Cover the center of the plate with a doily. Then paste a final star in the center.



What Shall I Give?

Oh what shall I give to the Christ Child?
Oh what shall my gift to him be:
Some frankincense, myrrh, silver, or gold,
A ruby or possibly three?

Oh what shall I give to the Christ Child?
Perhaps he would care for a dove
To coo him to sleep with a lullaby
And brighten the sky up above.

Oh what shall I give to the Christ Child?
No rubies or silver have I;
I've never seen myrrh and I really don't know
What frankincense is, my oh my!

Oh what shall I give to the Christ Child?
Oh how does one capture a dove?
I haven't a dollar, let alone gold,
But still I can give him my love!

—Ruth Adams Murray

The Nicest Thing About Christmas

WHAT DO YOU THINK is the nicest thing about Christmas? The way the lights shine on your tree? Something special your family does? A carol you love to sing? The gifts and cards you exchange that help you think of others? Whatever it is, Together would like to know about it. So why not get out your color crayons and draw us a picture of what you think is the nicest thing about Christmas? Then, on the back of the drawing, tell why you think so. If you don't know how to write, ask Mother or Dad to help you—but be sure *you* tell them just what words to write us in *your* letter.

Next Christmas we may print some of your drawings in Together. If we do, and if we use yours, we'll send you a brand new box of colored pencils. There isn't much time so you'll have to hurry. But before you draw your picture be sure you know these rules:

1. Only crayon drawings from boys and girls 10 years old or younger can be considered. No drawings can be returned.

2. On the back of your drawing, tell what your picture is about and why this is the nicest thing about Christmas. Print your name, address, and age on the back of the drawing, and tell where you go to church school.

3. On or before February 1, 1960, mail your drawing to: Small Fry Editor, Together, 740 N. Rush St., Chicago 11, Ill.

4. All drawings and written material become the property of Together.

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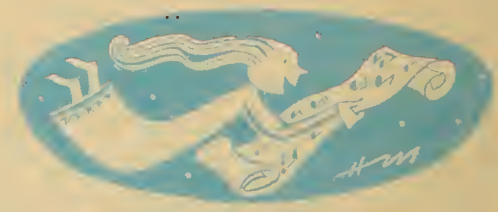
Hymns to Live By SECOND OF A SERIES

GOOD NEWS, GREAT JOY

By
DORON ANTRIM



WHILE VISITING the Holy Land in 1865, a young Philadelphia pastor decided to ride from Jerusalem to Bethlehem on the day before Christmas. That afternoon he passed the fields where shepherds first heard "good news of a great joy" from a heavenly messenger; that night he attended a Christmas Eve service in the ancient Church of the Nativity, near Christ's birthplace. It was a memorable day.

Three years later, in his Philadelphia church, Phillips Brooks sat at his desk completing plans for a children's Christmas service the next day. But his mind wandered; it focused instead on his Holy Land trip. He recalled in vivid detail the ageless beauty of the Palestinian countryside, the shepherds tending their flocks, the quiet hamlet of Bethlehem with its narrow, crooked streets and flat-roofed buildings.

Almost without thinking, he slid a sheet of paper from his desk drawer and, as recollection blended with imagination, began to write:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

That evening Phillips Brooks took the poem to his friend Lewis H. Redner, church organist and Sunday-school superintendent, and asked that he set it to music. Working into the night, Redner composed a simple, flowing melody and, early the following morning, harmonized it in time for presentation that day at the children's service.

Although it soon became well known locally, this rich blend of words and music was not published in a hymnal for 25 years. Since then, it has become one of the best known and best loved of Christian hymns. You will find it as No. 100 in *The Methodist Hymnal.*

The teamwork of Dr. Brooks and Mr. Redner was not limited to collaboration on this hymn. Brooks, born in Boston, had entered the Protestant Episcopal ministry after "conspicuous failure" as a teacher. He became rector of Philadelphia's Church of the Holy Trinity in 1862, and wrote *O Little Town of Bethlehem* during his seven years there.

Mr. Redner, a prosperous real-estate man, devoted much of his nonbusiness time to church work. Together the two men organized the Sunday school at Trinity Chapel, beginning with six teachers and 36 pupils. When Mr. Redner retired from the superintendency 19 years later, membership exceeded 1,000.

Dr. Brooks returned to his home city of Boston in 1869 as rector of Trinity Church, which he served until his consecration as Episcopal bishop of Massachusetts in 1891. He served that office only 15 months before he died Jan. 23, 1893, at age 57. A man richly endowed with sympathy for others, Dr. Brooks was loved and respected by Christians of all traditions.

Fame came to Phillips Brooks during his lifetime largely through his mastery of the spoken word. Known as "the dominant pulpit voice in all New England," he was unquestionably one of the most eloquent preachers America has produced. But even later generations know of his greatness; it clearly shines from the beautiful hymn he wrote to honor the birth of the Prince of Peace.

These Bells Ring Out!

By RICHARD C. UNDERWOOD

TEXANS, who seldom soft-pedal their home state's achievements, have a new "biggest"—under the Lone Star flag, they say, now is the largest number of Methodist choirs making beautiful music without singing!

Behind this lies an exciting new trend in church music. In scores of churches today, not only in Texas but from Maine to California, choir members are learning to enrich worship services by ringing out their hymns on melodic bells.

Prime among these enthusiastic bell ringers is a well-drilled group of youngsters at Bellaire Methodist Church in the Houston suburb of Bellaire. Now in its fourth year, this "choir of bells" has a polished repertoire of over two dozen numbers. In all, the seven members use a precision-tuned, two-octave set of 25 matched bells; to play any one hymn, however, each child uses only two, the line-up varying with the tune's key and melodic range. Split-second timing and perfect teamwork are vital—but Mrs. Norma Lowder, the director, laughingly recalls that one of her unexpected jobs was teaching the choir to march into place for a service without tinkling the bells!

The Bellaire group is typical of many others recently formed. If the present trend continues, it may not be long before bell-ringing groups in hundreds of additional churches are chiming the sounds essayist Charles Lamb once called "the nighest music bordering on Heaven."

The art of bell ringing is not native to Texas or even to the U.S. Actually, it originated some 300 years ago. [See *The Bells in Our Lives,* August, 1958, page 20.] For it was around 1650 that the British

King-size music sheets help bell choirmaster Norma Lowder explain new numbers to her young charges.

Tone and timing are polished up at weekly rehearsals in the Bellaire, Texas, Methodist Church.

developed a popular new amusement they called "change ringing," an unmelodic doodling on a set of church bells to see how many different ringing sequences were possible. Before long, nearly every community took fierce pride in the skill of its parish ringing team. The trouble, however, was that practice was necessarily a noisy affair. To pacify their sound-weary townsmen, teams began working out new numbers on small, hand-held bells. Being vastly easier and more convenient, this technique soon became as popular as ringing full-sized, rope-swung tower bells.

Ever since, hand-bell ringing has been a cherished folk art in England. Yet, although a group from Lancashire toured the U.S. with P. T. Barnum's circus in the 1800s (Barnum purposely mislabeled them

Perfect harmony: Determined Larry Leigon, 12, rings out the opening note of a bell-choir performance . . .

A balky snap—or pre-performance jitters—brings Mrs. Lowder to Larry's aid.

. . . which Kathy Redmon, also 12, carries on with a perfectly co-ordinated movement of arm and wrist . . .

. . . as Dan Foster, a year younger, listens alertly for his bell's turn to sing.

Chiming the processional hymn, the bell choir marches into position for a Sunday worship service.

"Swiss Bell Ringers," fostering the belief that the art originated in Switzerland) it wasn't until 1937 that the first organization of hand-bell ringers was formed in this country.

Even so, bell choirs such as the Bellaire group, whose in-action photos appear on these pages, are carrying on a tradition almost as old as Christianity. Bells and the Church have been closely linked ever since early evangelists began using hand bells to announce wayside sermons. Perhaps it was this ancient heritage that prompted Henry Wadsworth Longfellow to say so fittingly:

For bells are the voice of the church;
They have tones that touch and search
The hearts of young and old.

Linda Luster's grin proves it: Bell ringing is fun!

NEWS of the world parish

MORE BISHOPS RETIRE, WILL NEED AT LEAST 11 IN 1960

Jurisdictional Conferences, meeting next year after the General Conference, will elect 11 new bishops and may name as many as 14.

Two episcopal posts already are vacant—one through death and one by retirement. Bishop John W. Branscomb of Jacksonville, Fla., died last January, and Bishop William T. Watkins of Louisville, Ky., retired October 15 for health reasons. He had served 21 years.

Of the other nine men to be replaced, two are retiring voluntarily—Bishop G. Bromley Oxnam of Washington, D.C., who took office in 1936, and H. Clifford Northcott of Madison, Wis., who was elected in 1948.

Bishop Northcott, 69, announced in September that he would retire at the end of this quadrennium because of health. Bishop Oxnam, 68, stated earlier his intention to quit in 1960.

The seven bishops who, because of age, must retire in 1960 are: J. W. E. Bowen, Atlanta, Ga., elected in 1948; D. Stanley Coors, St. Paul, Minn., 1952; Willis J. King, New Orleans, La., 1944; W. Earl Ledden, Syracuse, N.Y., 1944; Arthur J. Moore, Atlanta, Ga., 1930; Frederick B. Newell, New York City, 1952, and A. Frank Smith, Houston, Tex., 1930. All will be 70 or older at retirement.

There is a possibility that Methodists may need as many as three more bishops for the next quadrennium. Both the Northeastern and the South Central Jurisdictions have increased their memberships and qualify for another bishop. Establishment of a fifth espicopal area has been discussed in the Western Jurisdiction, but has met with considerable opposition. In each case, the General Conference must give approval to permit the elections.

Other questions affecting the terms, assignments, and election of bishops also may come before the Conference at its Denver meeting, April 27 to May 11. [For a discussion of these points, see *Days of Decision at Denver,* November, 1959, page 73.]

Churches Grow in North Carolina

Methodists in the Charlotte, N.C., district are moving aggressively to meet the religious needs of an expanding population. Since 1957 eight new charges have been organized.

Funds for the project—$200,000—came from the district mission society. In one instance, the organizing minister had a church but no congregation. In another he had only a plan and a plot of ground. But each of the eight now is growing, with memberships up to 170 or more.

More Classes Integrate

Graduate courses at Southern Methodist University, Dallas, Tex., are open this semester to Negroes for the first time as the result of an experiment begun in 1952. In that year five Negroes were admitted to the Perkins School of Theology. In 1958 the Law School was integrated; in September, graduate courses were opened.

One of the first Negro ministerial students, all of whom have graduated, said recently that their presence on the campus "meant more than many sermons" in advancing the cause of brotherhood.

New Missions Board Address

Mail for the Board of Missions and its divisions and departments now should be sent to 475 Riverside Drive, New York City 27. The Board's offices cover the 13th, 14th, and 15th floors; the addressee's floor number should be included.

Begin Unique Chapel

Construction of the unique cadet chapel at the U.S. Air Force Academy, Colorado Springs, Colo., now is under way.

The 1,500-seat interdenominational chapel, its 17 aluminum spires soaring 150 feet into the sky, will cost $3.3 million. Officials now describe it as a "chapel of the future for an air force of the future."

Assign Home Missionaries

Sixteen young women and two men have completed a six-week training course at Scarritt College and been assigned to work in Methodist home-mission projects.

Known as US-2s, or special-term missionaries, they will spend two years at such jobs as teaching or counseling, or in Christian-education and social-group work. All are serving under the Woman's Division of Christian Service of the Board of Missions. They began work after touring mission projects in Tennessee, North Carolina, and Georgia.

Board Asks More Funds

The General Board of Lay Activities has asked the Council on World Service and Finance to increase its allotment of funds for use in the areas of stewardship, Methodist Men, and lay speaking. The request was made at the Board's annual meeting in Chicago.

The Board also adopted a budget of $592,600, proposed changes in the *Discipline* relating to its work, set a goal of 5,000 delegates to the next national conference of Methodist Men, and gave a testimonial dinner to its retiring president, Ray H. Nichols of Vernon, Tex.

The Board's general secretary, Dr. Robert G. Mayfield, reported advances in stewardship and finance. He also revealed the goal of 12,500 Methodist Men clubs was reached 14 months ahead of schedule, and that 421 stations now carry the Methodist Men's Radio Hour.

Mr. Nichols, a newspaper publisher, has headed the Board since 1944. He retires next June.

Wanted: Help

The Board of Missions is looking for experienced stenographers, clerks, accountants, bookkeepers, and other office workers for its New York headquarters. Queries and applications from Methodist young people should go to Robert T. Henry, business manager, Board of Missions, 14th Floor, 475 Riverside Drive, New York City 27.

This is the official poster being distributed by the United Christian Youth Movement to promote Youth Week early in 1960. The theme, Thy kingdom . . . on earth, *is from the Lord's Prayer.*

NEW SHRINES RECOMMENDED TO GENERAL CONFERENCE

The Executive Committee of the American Association of Methodist Historical Societies has recommended six more sites as Methodist shrines [see *Methodist Americana,* map, November, 1959, pages 61-68].

The shrines—described as places or objects hallowed from their Methodist history or associations—are:

St. Simons Island, Ga.—scene of the colonial ministry of John and Charles Wesley.

Green Hill House, near Louisburg, N.C.—site of the first Annual Conference after organization of the church.

Rehoboth Church, near Union, W.Va.—oldest Protestant church west of the Alleghenies.

Wyandotte Indian Mission Chapel (restored), Upper Sandusky, Ohio—the project which led to organization of the Board of Missions.

Edward Cox House, near Bluff City, Tenn.—favorite stopping place of Bishop Francis Asbury, home of one of his converts, and reportedly the site of the first Methodist prayer meeting west of the Blue Ridge Mountains.

McKendree Chapel, near Cape Girardeau, Mo.—oldest Methodist church west of the Mississippi and site of several annual conferences.

The Methodist Church now has four shrines: the log dwelling of Robert Strawbridge, near New Windsor, Md.; Barratt's Chapel, near Frederica, Del.; St. George's Church, Philadelphia, and John Street Church, New York City.

The recommendations will be presented to the General Conference for approval.

Help Free China?

The U.S. should help Nationalist China, says Bishop Arthur J. Moore, who heads The Methodist Church in Hong Kong and Formosa as well as the Areas of Georgia and Florida.

Besides being a link in America's first line of defense against Communism, he said, Formosa is trying to show superiority of the free way of life, to provide continuation of Chinese culture, and is training an army to stop atheistic Communism.

'Don't Limit Terms'

Tenure of Methodist bishops should not be changed, a panel of four bishops recently told the annual meeting of Southeastern Jurisdiction laymen.

The bishops were Arthur J. Moore, Atlanta, Roy H. Short, Nashville, Nolan B. Harmon, Charlotte, N.C., and Costen J. Harrell (retired), Decatur, Ga.

Term episcopacy would invite politics, they said, and restrict growth of bishops as religious leaders. They agreed that it should be made easier to transfer a bishop in interest of the church. Bishops now are elected for life terms, and it has been proposed by some churchmen that they be elected to serve for eight years.

India of 'Prime Importance'

Greater friendship between India and the U.S. is being urged by the Rev. John T. Semands, missionary to India since 1941.

Speaking at a Leadership Training School for religious-education workers at Lake Junaluska, N.C., recently, Dr. Semands declared India is the "last great bastion of democracy in Asia."

"The welfare of India," he said, "is of prime importance to Europe and America, both from a political and a religious standpoint.

"The smaller nations of the East are watching with keen interest the economic race between India and Communist China and are likely to follow the winner."

Dr. Semands said India's struggle against Communism is complicated by nearby influential China. He added, however, that India was making heroic strides toward abolishing poverty and illiteracy.

New Magazine Index

A new publication designed to help ministers, laymen, schools, and libraries locate religious articles now is available.

Called *The Periodical Key,* it indexes articles from more than 35 interdenominational magazines, including TOGETHER, by author and topic, and gives notations on possible use. It is published monthly by Mrs. Betty Jean Clark, Mason City, Iowa.

Worship Christ, Not Bible

Delegates to the recent Southeastern Jurisdiction Bible Conference at Lake Junaluska, N.C., were cautioned against "idolatry" of the Bible.

Dr. Edmund Perry, chairman of the department of history and religion at Northwestern University, told the group, "It is Christ, not the Bible, that we worship. The end of all Bible study is to see the crystal-clear Christ."

Behind the Headlines

The recent recession in the U.S. may have been a factor in political and social disturbances in the Belgian Congo, says Bishop Newell S. Booth, who administers Methodist work there, in a report to the Board of Missions.

He mentions also the possible failure of the Western world to help adequately with opportunities for education, stating that 70 per cent of the Leopoldville rioters were teen-agers who had been told they are too old for school and too young for work.

The report speaks of rapid developments and tremendous needs, involvement of the entire world and need for responsible action, tense tribalism, and nationalism, and the Church as center for training people for leadership.

Carve Statue of Christ

A 16-foot statue of Christ will be placed in front of the new Wesley Theological Seminary chapel in Washington, D.C. It is being carved on the site by Vincent Tonelli from a 40-ton block of limestone, and will overlook the city from a prominence on Massachusetts Avenue.

The recently completed chapel will be named in honor of Bishop G. Bromley Oxnam, who was instrumental in promoting the building of the $3 million seminary.

Technology at Fault

Technology presents problems to family life, says Dr. J. Edward Carothers of Schenectady, N.Y., First Methodist Church. He cites as hazards the guilt feelings of those who do not want to care for aged parents, frustration of a mother among her labor-saving gadgets, strain on marriage from the husband's spending more time with women in business associations, and loss in church attendance caused by technically-produced amusements on Sunday.

110 Crusade Scholars

Twenty-five countries are represented among the 110 Methodist Crusade Scholars presently studying in 34 American colleges and universities and in five U.S. hospitals.

The program helps train future professional leaders of Methodism. Many enter full-time church work on returning home. Since its inception 14 years ago, 1,100 students have been helped.

Will Resume Work on Washington Cathedral

Work on Washington Cathedral, Washington, D.C., which started 52 years ago, is to be resumed, according

UPCOMING EVENTS

Of Interest to Methodists Everywhere

DECEMBER

24-January 3—175th Anniversary of Christmas Conference and organization of the Methodist Episcopal Church, Baltimore, Md., and throughout the nation.

27—Student Recognition Sunday

WSCS STUDY TOPICS—General program—*There's a Hush of Expectation,* by Betty Jane Goold; Circle program—*A Light for the Nations,* by Marietta Mansfield.

to Episcopal Bishop Angus Dun. He announced bequests make possible the construction of the south transept and other work. Total cost will be $1.8 million; construction will take five years.

When the new transept, which overlooks the main part of the nation's capital, is finished, the cathedral will be 70 per cent completed. Except for stone-carving projects and installation of windows and memorials, no work has been done since 1955.

Thus far, $11 million has been spent. When construction began in 1907, it was estimated it would take 100 years to complete the Gothic structure.

Heads Educational Work

Dr. Berry

Dr. Evelyn Berry of Columbus, Ga., has been named by the Board of Missions to head the educational work of the Woman's Division of Christian Service on the U.S. mainland and in Puerto Rico, the Virgin Islands, and the Dominican Republic.

As executive secretary for educational work and residence halls of the Woman's Division, she succeeds Miss Muriel Day, who retired, and Mrs. Iona S. Henry, who resigned.

Dr. Berry formerly was professor of philosophy at Paine College, Augusta, Ga.

Methodist Heads Students

Allan Burry of Belle Glade, Fla., past president of the Methodist Student Movement, has been installed as the first president of the National Student Christian Federation.

Burry is a senior at Union Theological Seminary in New York. He formerly headed the United Student Christian Council, one of the more than 40 Protestant student groups which merged to form the new division of the National Council of Churches.

Joins Missions' Staff

Dr. Ho Seng Ong, a Malayan Chinese, has been elected to the executive staff of the Board of Missions.

He is believed to be the first person from an overseas mission area to hold such a position with the Board. He will be an associate director in the Joint Section of Education and Cultivation.

Methodists Share Church

Community Methodist Church of West Van Nuys, Calif., has made its sanctuary available to the new St. Peter Armenian Apostolic Church for services on alternate Sundays. St. Peter's congregation plans to build later.

NEWS DIGEST . . .

RACIAL POLICIES. North Carolina Conference Methodist Youth have called on trustees of all Methodist-affiliated universities and colleges in the state to restudy their racial policies and practices.

FILMS FOR CHURCHES. The Television, Radio, and Film Commission has made available to churches its TV religious-film series, *Talk Back*. Each film presents a human-situation drama which may then be discussed and a solution suggested by a panel from the audience.

STRENGTHEN BLUE LAWS. A new Pennsylvania law boosts the fine for Sunday merchandising of certain items from $4 to $100. It applies to nonessential items such as clothing, furniture, appliances, hardware, and jewelry. Repeat violators are subject to $200 fines or 30 days in jail.

'JOHN WESLEY' VISITS U.S.: but he is not the founder of Methodism. He is the Rev. John Wesley Shungu of Central Congo, a leader in the Methodist "Mission to America."

REPENTANCE. The Evangelical Church of Germany has sent abroad a second volunteer group of young Christians to work in repentance for suffering caused by the Nazis. They will help build a home for retarded children in Narvik, Norway. An earlier group went to Holland.

COCKTAILS BANNED. There'll be no more liquor at official Canadian government social functions. Prime Minister John Diefenbaker, a Baptist, ruled "no cocktails" at the dinner opening the St. Lawrence Seaway. The experiment was so successful it was decreed an official practice.

SERVICE FOR TOURISTS. Americans traveling in Mexico City can attend special worship services at Gante Methodist Church. The English-language service is held each Sunday at 8:30 a.m.

PROMOTION LEAFLET. Three million copies of the September, 1959, World Service leaflet have been distributed to Methodists by the Commission on Promotion and Cultivation. The two-color, four-page folder explains the work of the Methodist Board of Education.

FEWER WOMEN DRINKERS. The Board of Temperance reports the number of U.S. women drinkers is decreasing. Quoting a Gallup Poll, the Board says 55 per cent of American women now abstain, compared with 46 per cent two years ago.

NO SWEARING. From Jackson, Tenn., comes word of a club which seeks to erase profanity from all conversation. Called "The Non-Profanity Club," it was founded by a Methodist, Brooks C. Shaw, after he and a fellow businessman decided to cure themselves of cursing habits and to promote cleaner language. Club members wear a lapel emblem resembling a penny.

BROTHERHOOD WEEK. The national chairman of Brotherhood Week, Feb. 21-28, will be Cornelia Otis Skinner, actress and author. She is the first woman to head the national observance since it was inaugurated in 1934 by the National Conference of Christians and Jews.

MORE THEOLOGUES. The Board of Education reports 10 Methodist theological schools graduated 680 persons with bachelor of divinity or equivalent degrees in 1959. The total, a record, is 86 more than the 1958 figure.

Dedicate First Church in Mushrooming Town

St. Paul's Methodist Church is the first house of worship completed and dedicated in the mushrooming New Jersey city of Levittown.

The $250,000 structure is located within 100 yards of century-old Charleston Methodist Church in the once-rural area.

When completed, Levittown will have a population of 60,000. Other Protestant and Roman Catholic congregations are meeting in public buildings.

CENTURY CLUB

TOGETHER's Century Club membership is still growing. This month we add the names of seven more Methodists who are 100 or more—and heading the list is a youngster of 110! New members are:

Robert A. Early, 110, Corbin, Ky.

Mrs. Ida Penniman, 100, Ypsilanti, Mich.

Mrs. Alsada Hoffman, 103, Rochester, N.H.

Mrs. Amanda Wright, 102, Las Cruces, N.Mex.

William E. Warnes, 103, Fort Dodge, Iowa.

Mrs. A. O. Best, 100, Freeport, Ill.

J. W. Jones, 100, Hughes, Ark.

Names of other eligible Methodists will be published as received from readers.

Mr. Wilkinson and two 'lambs.'

Shepherd of the 'Lambs'

The Rev. Frank W. Wilkinson, 71, has a new job—shepherding children across a dangerous intersection at a Westlake, Ohio, elementary school.

Five years ago he retired after 18 years as a field-education secretary for the Board of Temperance, but he could not retire from helping others.

Besides his traffic job and an occasional address to church groups on temperance, Mr. Wilkinson conducts services once a week at a nursing home. He explains:

"I take care of the sheep on Sundays and the lambs on school days."

Help Native Women

The new role of women and their aspirations in the explosively developing countries around the world are meeting with hearty response from women in U.S. churches.

Through special programs building toward World Community Day in November, they learned how to help these women help themselves. In asking for training to lead their own people, the desire of native women is to serve as nurses, teachers, doctors, social workers, and technicians.

High-school Meditations

Each morning approximately 70 students of Sunset High School, Dallas, Tex., gather in the study hall and, in response to an invitation to "start your day with a smile and a prayer," hold a religious service.

With permission of school officials, students have been meeting for Morning Meditations for seven years. The service consists of devotions, songs, prayer, and a short talk by an outstanding student on a religious subject.

New Commission Members

Milburn P. Akers, editor, and Walter M. Megronigle, publicist, have been elected members of the Commission on Public Relations and Methodist Information.

Mr. Akers is editor of the Chicago *Sun-Times;* Mr. Megronigle is vice-president of Ketchum, Inc., of Pittsburgh and New York. They fill vacancies caused by the deaths of Grove Patterson, Toledo *Blade* editor, and Dr. Humphrey Lee, chancellor of Southern Methodist University, Dallas, Tex.

Ministry to the Deaf

The Board of Missions has launched a new "Ministry to the Deaf."

The project calls for assembling information on the needs of the deaf, helping local churches set up facilities for ministering to them, and recruiting and training ministers and laymen to work in this field.

Those selected will be trained at Gallaudet College, Washington, D.C. The service will operate through Goodwill Industries, the Methodist-related organization helping the handicapped.

To Remodel Terrace Hotel

The Board of Trustees of the Methodist Summer Assembly, Lake Junaluska, N.C., has postponed building a new hotel and, instead, will remodel the Terrace Hotel.

The Board also voted to enlarge Assembly parking space, widen Lakeshore Drive, and build a new multipurpose lake-side center. The old administration building, bookstore, and boathouse will be razed. The center, a two-story, split-level structure, will house offices, conference rooms, adult center, library, lounge, and shops.

Deaconesses Needed

The Methodist Church needs at least 1,000 new deaconesses each year, Dr. J. Otis Young of the Commission on Deaconess Work told the North Central Jurisdiction WSCS.

Dr. Young, associate publisher of the Methodist Publishing House, detailed the serious shortage of Christian workers.

To fill the need, he said, "we must call on the home, the church, and our youth."

'New Life in the Spirit'

The Executive Committee of the World Methodist Council has selected *New Life in the Spirit* as the theme of the 1961 World Methodist Conference in Oslo.

"All addresses and discussions will be centered in this (theme)," the Committee's message said, adding that the Conference will consider "ethical, economic, social, and international issues of our time, with special emphasis on the problems of the family and of modern youth."

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Methodist Women told the Committee that the Federation will hold its second assembly in August, 1961, in Oslo, just ahead of the World Methodist Conference. The Federation represents 8 million members in 42 nations.

Group OKs Birth Control

A special Christian study group, reporting in the *Ecumenical Review*, says that part of the answer to the world-wide "population explosion" is strong support for family planning. [See *Too Many People*, September, 1957, page 16.]

The group included Protestant, Anglican, and Orthodox churchmen and was called together by the International Missionary Council and the World Council of Churches. The Orthodox member in a minority report explained his church's approach differed from the others.

The report accepted the thesis that limitation or spacing of children is morally valid. It also noted the need for comprehensive and balanced programs of economic and social development in overpopulated and underdeveloped areas.

Can't Do It Alone

None of the great churches of the world can hope to defeat Communistic atheism alone, warns Metropolitan Antony Bashir of New York, head of the Syrian Antiochian Orthodox Church, in commenting on Roman Catholic efforts to initiate an ecumenical council.

He observed also that the first step could not include Protestants because of differences in matters of faith. He added that there is special significance in the fact that Pope John has said that schisms in Christianity are the result of faults on both sides.

Asks Church Co-operation

True D. Morse, undersecretary of Agriculture, has asked churches to study and co-operate with the Rural Development Program being prepared by six government agencies.

He told the National Capital Area Council of Churches that of the 4.7 million farms in the nation, 2.7 million are substandard or part time, producing only 10 per cent of the country's food.

Working, Preaching Here

A two-month "mission to America" began in October with 9 outstanding Christians from 9 countries working and preaching in churches and districts throughout the U.S.

"In a sense, the world will be witnessing to the United States," said the Rev. Leslie Ross of the Board of Evangelism, which is co-sponsoring the visits with the WDCS and Division of World Missions.

Seminary Vice-President

Dr. Ronald E. Terry, pastor of Lowman Memorial Church in Topeka, Kans., has been elected vice-president of National Methodist Theological Seminary, Kansas City, Mo.

Dr. Terry

Dr. Terry will be in charge of public relations and finance. A native of Kansas, he completed his training at Iliff School of Theology in 1931. He has served pastorates in Kansas, Iowa, Colorado, and Wyoming.

Dr. Terry has been named by the Kansas Conference as a delegate to the General Conference in Denver next April.

Sticker Campaign

Seattle United Church Women, an arm of the Greater Seattle Council of Churches, is campaigning for employment of persons of minority races.

One feature is a sticker which they attach to bills being paid. It reads:

"I am a customer who would welcome being served by those whose race, creed, or color may be different than my own."

Youth Delegates

The U.S. delegation to the 10th World Methodist Conference in Oslo, Norway, in August, 1961, will include approximately 50 young people. They will be nominated by October, 1960, by Annual Conference Methodist Youth Fellowships and other groups.

50 Students at National

Methodism has marked another milestone in its program of providing additional ministers for its growing church by opening National Methodist Theological Seminary, Kansas City, Mo., this fall.

Bishop Eugene M. Frank, St. Louis,

Father Dominique Georges Pire (left), famed Belgian priest, visits Dr. Albert Schweitzer, renowned humanitarian, in the garden of the latter's Alsace home. Both are Nobel Peace Prize winners.

president of the school's trustees, was the first speaker to address National's first class of 50 students. President of the school is Dr. Don W. Holter, who, with five others, comprised the opening-day faculty.

Judge Asks Help of Clergy

San Francisco religious leaders may work with courts to rehabilitate law-breakers if a plan suggested by Judge Andrew J. Eyman is carried out.

He feels that a panel of religious leaders, "working with the bench, could be of great value in rehabilitating the probationer from his criminal tendencies as well as restoring 'wandering' people." The idea was backed by the Rev. Norman L. Conard, pastor of Glide Methodist Church and president of the San Francisco Council of Churches, who promised to put the matter before the Council.

Judge Eyman made the suggestion because of "the avalanche of mail" supporting his order that an 18-year-old Catholic probationer attend Mass every Sunday for two years.

New Church in Panama

Ground has been broken for a new Methodist church in Guachapali, a low-income section of Panama City, Panama. Much of the $50,000 cost is coming from Advance Specials of the North Alabama Conference.

Emphasis in the new Grace Church will be on outreach in the community, especially among children, according to the Rev. Charles Butler, Central Methodist district superintendent in Panama. The country has 15 Methodist churches.

Buddhists Aid Tibetans

A group of New Jersey Buddhists have given $1,322 to Church World Service for Tibetans who have fled to India. The gift also is an expression of thanks to U.S. churches which made possible their coming here as refugees in 1951, according to their lama, Geshe Wangyal, a Columbia University faculty member.

Members of the New Jersey colony, known as Kalmuks, were in refugee camps after the war. Within two years of arrival here they built modern homes and a temple. They have applied for citizenship.

Take Mission Posts

Three years of missionary service are ahead of 31 Methodist young men and women leaving the U.S. for 17 countries in Africa, Asia, and the Americas.

This is the 13th group of "3s" (special-term missionaries) to be sent out through the Board of Missions since 1947. They took intensive training during the summer at Scarritt College, Nashville.

Pastor Browning (right) receives the profits of a unique fund-raising scheme.

Giveaway Pays Off

Not long ago the Rev. G. H. Browning asked members of the Asbury Methodist Church, Beaumont, Tex., to take $5 each from the collection plate when it was passed. They were to invest the money for the church building fund. Eighty-one members accepted the challenge—and later returned a profit of $899. The money went toward a $20,000 building program.

CROP Food for Overseas

The interdenominational Christian Rural Overseas Program (CROP) reports several shipments of wheat have been made to flood-stricken areas of India and West Pakistan and to refugees in Algeria. The wheat was contributed by Texas and Oklahoma farmers. Milk, corn, and vegetable oils also have been sent to West Pakistan. The Methodist Commission for Overseas Relief participates in CROP.

Overseas Students

Eighty-six students from 27 overseas countries and nine missionaries and deaconesses on furlough took part in 460 Methodist summer camps, institutes, and conferences in 1959. Arrangements for them to participate in the Christian-educational enterprises were made by the Joint Department of Missionary Education, Nashville.

Predict 'Golden Age'

A "golden age of education" was predicted by Paul J. Franz, Jr., assistant to the president of Lehigh University, before the Methodist Institute of Higher Education recently at Nashville, Tenn.

Education will rank with such growth industries as electronics, auto-

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mation, chemicals, and others, he added. He estimated schools need $33 billion for plant development.

'God Not Limited'

God will not let man destroy the world, said Methodist Bishop Costen J. Harrell (retired), at a Lake Junaluska, N.C., Bible conference.

He has a plan for his world of human beings, the bishop said, adding that revival of interest in religion is a hopeful sign in the new scientific age.

"Ours is a questioning age," he said. "Where our fathers had exclamation marks, we have question marks."

Bishop John Wesley Lord (right) hands a $100 check to the Rev. Donald Williams, pastor of First Church, North Andover, Mass., author of the winning Commemoration Hymn *published in* TOGETHER *last month (page 122).*

Jurisdictional Study Nears Completion

The Methodist Commission to Study the Jurisdictional System in the Church is scheduled to mail its findings and recommendations in January. The report will go to all General Conference delegates and church officials.

Details, however, will not be made public until the Conference meets in Denver, April 27. It is understood the report will detail the history and scope of the Commission's work, give the history and philosophy of the jurisdictional system, and make recommendations for General Conference action.

New Truck for CWS Center

The Church World Service Center in St. Louis has a new tractor-trailer truck with which to make collections in its clothing drives.

The truck was donated by the Methodist Committee for Overseas Relief. Bishop Eugene M. Frank, St. Louis, made the presentation. CWS is the overseas relief arm of the National Council of Churches.

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CHURCH BULLETINS: Mrs. Irene Gray, 25 NW 160th St., North Miami Beach 64, Fla.; Rev. D. F. Gonzalo, 318 11th Ave., Seattle 22, Wash.; A. B. Duffield, 2734 Stafford St., Pittsburgh 4, Pa.; Mrs. Van Canine, RR 2, Indianola, Iowa; Cathleen Love, 3202 Crane Creek Rd., Boise, Ida.; Rev. J. Leo Bailey, First Methodist Church, Charleston, Miss.; Dale Stegemiller, Steger, Ill.; Rev. K. J. Russell, 7 Bymee St., Dapto, N.S.W., Australia; Mary Louise Parks, R. 5, Talladega, Ala.; Dennis Holsom, 606 N. East St., Elizabethton, Tenn.; Phyllis A. Hansen, 139 Munson Ave., West Hempstead, L.I., N.Y.

CHURCH NEWSPAPERS: Mary Louise Parks, R. 5, Talladega, Ala.

CLOCKS: Ellwyn Swegle, Ashton, Ill. (antique); Dr. Robert L. Ravel, Bryn Mawr Hospital, Bryn Mawr, Pa. (old, unusual; also watches).

COINS: Lexie Kirkpatrick, Nichols, Iowa (pennies, old U.S. and foreign); Ralph H. Trout, 194 N. Pearl St., Bridgeton, N.J. (U.S. and foreign); Don Bale, Jr., 516 S. Minnesota St., Mitchell, S. Dak.; Connie Reeves, 667 Rockaway St., Staten Island 7, N.Y. (wooden nickels); John Hines, R. 1, Box 38, West Paducah, Ky.; Lillian Beatty, R. 6, Box 329, Morgantown, W.Va. (U.S.); Ross Calkins, Box 59, Port Elizabeth, N.J.; Mr. and Mrs. C. H. Harper, 114 N. Meck Ave., South Hill, Va. (sets); Bill Bass, Box 2382, Longview, Tex.

DISH TOWELS: Mrs. Effie L. Spicer, Box 91, Mineral, Va.

DOLLS: Mrs. Harry Knorr, 324 Belle Vista Ave., Youngstown, Ohio; Mrs. Anita W. Clay, Serena, Ill.; Mrs. J. V. Colley, RFD 1, Mount Vernon, Mo. (and doll repair).

FOSSILS: Mrs. L. S. Johnston, 270S River Dr., Thunderbolt, Ga.; Orlo Warner, 632 Kensington Ave., Lakeland, Fla.; The Henry Barton Family, 3303 W. Galbraith Rd., Cincinnati 39, Ohio.

GENEALOGY: Mrs. William E. Schofield, 161S State Rd. 67 East, Anderson, Ind. (Webb, Wilson, Boyer, Howell, Sims, Tracy, Tanner, Nease, Bowman, Schofield, Cooper, Hauser, Stultz); Mrs. R. W. Beard, 20 Swan Dr., Pittsburgh 37, Pa. (McClelland, Pennington, Benn, Hamblin, McFarland, Reeves, Kinnear); Grace Williams, 18631 Howe Rd., Strongsville 36, Ohio (Adams, Beck, Bennett, Fry, Herschner, Hill, Howard, Hoffman, Boring, Helman, Keith, Michaels, Miller, Martin, Snoddy, Strong, Williams, Webb, Shultz, Myers); Mrs. G. C. Johnsen, 777 Cherry Ave., Long Beach 13, Calif. (Crowner, Strickland, McElroy, Cochran, Brown, McFadden, Salisbury).

Mrs. C. A. Ford, 4113 Bonham, Amarillo, Tex. (West, Payne, Barritt, Kirkpatrick, Robinson, Seaton, Roach, Mullen, Mitchell, Ford, Quist, Cooper, Schow, Brook); Mrs. Cecil Rice, Box 114, Waynesville, Mo. (Cantrell, Rice, Crawford, Pitchford, Gilleland, Hurst, Beck, Mackie, Finley); Lee W. Dunham, 8422 Firshade Terrace, Cincinnati 39, Ohio (Dunham, Stevens); Mrs. L. E. McGaffey, RR 1, Bristol, Ind. (McGaffey, Lloyd, Stair, McCall, Poorman).

GUNS: Rev. M. W. Dulin, R. 2, Box 100-A, Littleton, N.C. (and gunsmithing, also muzzle-loading flintlock and percussion weapons); Raymond L. Underwood, 919 N. Woodington Rd., Baltimore 29, Md. (antique, especially flintlocks).

MAGAZINES: Amirali T. Jivanjee, Box 211S, Mombasa, Kenya.

MAGIC: Eric R. Trimble, 611 21st St., Moline, Ill.

MINIATURES: Mrs. Margery Boker, 2S9 N. West Ave., Kankakee, Ill. (illustrating "see no evil, hear no evil, speak no evil"); Lloyd and Helen Parker, 462 Saratoga Dr., San Antonio 1, Tex. (dogs and shoes); Mrs. Nancy Lee, R. 1, Utica, Ky. (cats); Mrs. Carl A. George, R. 1, Jamestown, Mo. (kerosene lamps).

MUSIC: Pamela Tye, R. 1, Griswold, Iowa (popular); Charles R. Jones, RR 2, Shirley, Ind. (vocal).

PARTY DECORATIONS: Mrs. Ralph Noeske, RFD 1, Valley City, N. Dak. (also favors, games).

PENCILS: Mrs. Katherine Johnson, Box S29, Salido, Colo. (advertising); Louis H. de Wildt, RFD 2, Box 322, Eliot, Maine; A. E. Whitlatch, 2011 Park Ave., Parkersburg, W.Va. (advertising and ball-point pens); Mrs. A. W. Kuehlman, 706 S. Shawano St., New London, Wis. (advertising).

POSTMARKS: John Thompson, R. 1, Wattsburg, Pa.; Connie Calkins, Box 59, Port Elizabeth, N.J.; Mrs. Cleon D. Bartlett, RFD 1, Oakland, Maine; Jeri Hyde, c/o M/Sgt. Clifford L. Hyde, RA17003241, DCSLOG, Army Section, MAAG, APO 63, San Francisco, Calif.; Shirley Gernhardt, RD, Pittstown, N.J.

STAMPS: Hope Anita Wright, Box 187, Athens, Ill.; Liu Ting Ruey, The Methodist School, Queensway, Sibu, Sarawak; Pedro Concalves da Silva, Gal Camara No. 1421, Uruguayana, Rio Grande do Sul, Brazil; Rev. D. F. Gonzalo, 318 11th Ave., Seattle 22, Wash.; Mrs. C. A. Bullion, Box 30, Truscott, Tex.; David Parker, 462 Saratoga Dr., San Antonio 1, Tex.; Lee Giggee, R. 1, Neillsville, Wis.

STUFFED TOYS: Barbara Smith, R. 1, Hoagland, Ind. (dogs).

TAPE RECORDING: Jim Foster, 2319 Grant, El Paso, Tex.

PEN PALS (open to age 18): Thena Cullen (14), 935 N. 32nd St., Paducah, Ky.; Alvena Pitchford (18), RR 1, Hettick, Ill. Susan Howdle (10), 6413 W. Clarke St., Wauwatosa 13, Wis.; Jeanne (8) and Joan (10) Dowson, 2629 N. 65th St., Wauwatosa 13, Wis.; Sulinda Whitney (13), R. 1, Box S82, Battle Creek, Mich.; Nancy Linn (1S), R. 3, Box 14, Grafton, W. Va.; Anne Henry (17), Fern Ave., Blackwood Terrace, N.J.; Barb Cronister (12), Cantrall, Ill.

From Athens, Ill.: Susie Miller (12), Janet Shannon (10), Sharon Eyer (10), Linda Abel (12), and Hope Anita Wright (10).

Nancy Koscho (13), 220 Short Ave., Ellwood City, Pa.; Margie (12) and Faye (18) Turner, Station B, Box 11S, Charleston 2, W. Va.; Annette Wolf (17), Box 27, Foosland, Ill.; Patricia (12) and Kaye (1S) Bell, R. 1, Box 227, Rustburg, Va.; Connie Herbert (10), 306 Princeton Ave., Stratford, N.J.; Sylvia Barth (13), RR 1, Box 4S7, Desoto, Kans.; Landine Travis (16), 338 W. Water, Mayfield, Ky.; Nancy Hightower (1S), 133 SW S6th St., Oklahoma City, Okla.; Sandy Throckmorton (1S), R. 1, Wanette, Okla.; Jean Baker (14), R. 2, Box 11S, Greenwich, Ohio; Linda Worrell (11), RR 1, Palmer Rd., Washington, Ind.

Denyse Wagoner (9), 3107 Cason St., Lafayette, Ind.; Evalyn Spears (10), 112 N. Walnut, Colorado Springs, Colo.; Virginia Weller (10), R. S, Canton, Ill.; Mary Beth Underwood (13), R. 2, Box 23, Wallace, W.Va.; Connie Vancil (11), 7001 Portland Ave., Tacoma, Wash.; Sally Maas (12), 411 W. Burns St., Portage, Wis.; Mary Leong (8), RD 4, Box 110, Rahway, N.J.; Susan (10) and Nancy (13) Becker, RD 4, Box 110, Rahway, N.J.

David Inyang (17), 1 Jibowu St., Yaba-Lagos, Nigeria, West Africa; Barbara Ashburn (16), Box 276, Rowlesburg, W.Va.; Beverley Weinborg (12), 69 Colvin Pl., Hamburg, N.Y.; Karol Vogt (14), 1209 Serpentine Dr., Redlands, Calif.; Margaret McKinney (12), RR 1, Palmer Rd., Washington, Ind.

Lydia de Leon (18), O'Donnel Methodist Center, Capas, Tarlac, Philippines; Sandra Crosby (12), Hoffman Route, Livingston, Mont.; Amel Ray Taylor (17), 500 Roosevelt Ave., Cuyahoga Falls, Ohio; Mildred Pusey (15), 2273 39th St., Camden 5, N.J.; Joyce Boruff (13), Box 1S3, Carson, Iowa; Geraldine Cochran (11), Box 67, Bunkie, La.; Linda Egger (11), S46 8th St., Fond du Lac, Wis.; Sharon Hummel (14), 1100 S. Glendale, Sioux Falls, S.Dak.

Principals at the Upper Room dinner (l. to r.): the Rt. Rev. F. B. Sayre, Washing-ing, Dr. Potts, Nashville, Bishop Oxnam, Washington, and Dr. Barnes, New York.

Bishop Receives Citation

Bishop G. Bromley Oxnam of Washington, D.C., received the Upper Room Citation for 1959 at a dinner in Baltimore attended by Protestant leaders.

The citation was for his "lifetime of service to the building of the ecumenical church and its ministry to all the world."

Dr. J. Manning Potts, editor of *The Upper Room,* presented the award. The speaker was the Rt. Rev. Francis B. Sayre. Dr. Roswell P. Barnes gave the invocation.

Gomorrah Located?

Ruins believed to mark the site of Gomorrah, biblical city of "brimstone and fire," have been found 40 feet below the surface of the Dead Sea.

Jordanian officials said the ruins were spotted by airplane pilots and that skin divers have been assigned to photograph the area at the south end of the sea off the Lisan peninsula.

According to Genesis 13:13 and 19: 24-25, Gomorrah and Sodom were destroyed by "brimstone and fire from the Lord out of heaven" because of the wickedness of their inhabitants.

If the site is confirmed as Gomorrah, the area will be dammed off and drained.

Every Layman a Minister

Arthur S. Flemming, U.S. Secretary of Health, Education, and Welfare and an active Methodist layman, advises every layman to have as his "second vocation in life" the call to be a minister of Jesus Christ.

"Whether religion is effective or ineffective in meeting the challenges of our age depends on whether we as laymen are effective or ineffective as ministers of Christ," he explained to a Baptist-sponsored Laymen's Conference on Christian living at Alexandria, Va.

'How Free Are You?'

The Board of Temperance has sent questionnaires to more than 39,000 Methodist congregations for use in the 1959 Commitment Day observance on Sunday, December 6.

The questionnaire asks each church member, "How free are you?" from the effects of drinking, gambling, narcotics, and pornography.

Personal abstinence is not enough, it points out, because Christians also have a community responsibility in these areas of social concern.

CAMERA CLIQUE

Copying is an art, too! *It's tough to photograph a painting, although the pictures on pages 37-44 prove it can be done well. In case you're asked to copy, for record or slide-show purposes, paintings your church may own, here are some helpful tips:*

Most handbooks tell how to set up lighting for indoor copying. To simplify all that, carry the painting outdoors on a bright day, be sure it isn't reflecting the sun's glare, and fire away! Indoors or out, avoid shooting a painting covered by glass. However, if that's impossible, find a piece of white cardboard about the painting's size, cut a lens-size hole in the center, push the lens through it, and shoot. This helps prevent reflections. Oil paintings dulled by dirt and grease may be cleaned carefully with a solution of mild hand soap and lukewarm water—and colors sparkle best if you shoot while the painting's still damp!

Here are photo credits for this issue:

Cover—H. Armstrong Roberts • 2-3—Chaplain Cecil F. McGee, Texas Dep't. of Corrections • 13—Wide World • 17—Waco Times-Herald • 21-22 Top & Bot.-23 Top R.—Three Lions • 22 Cen.-23 Top L.—Toge Fujihira • 32 Bot.—Hruska • 33 Top—Defense Dep't. (Marine Corps), Bot.-Wide World • 35—Fred Anderegg • 66—RNS • 69 Top L.-70 Top R.-71 Top Cen.—RNS • 70 Top R. —Methodist Information • 72 Cen. L.—Warren Carberg • 73 Top L.—Francis Di Cennaro • 77—Carl Perutz • Top 46-63-64-65-78—George P. Miller. Inadvertently omitted from our September issue was credit for the cover picture taken by Mike Roberts.

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FOUR STAR

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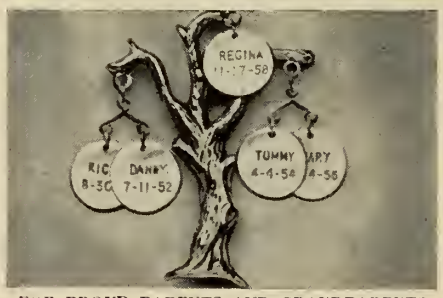

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Mother Hubbard, Dept. Y-110, 10 Melcher St., Boston 10, Mass.

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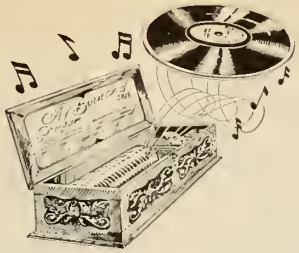

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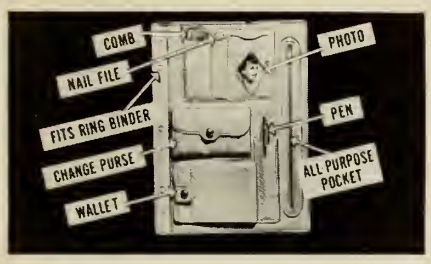

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Methodist Americana

NO. 1 OF A SERIES

You Can Hitchhike on Church History

LAST MONTH, Bishop William C. Martin introduced many of you Hobby Alleyites to a sparkling new specialty—tracing the origins of your own church. This hobby is like a big bus. You climb on and ride—when and where you want to!

That's what Leslie Fargher, Freeport, Ill., did—and look what happened. Put in charge of an anniversary program at Embury Methodist Church, he discovered his church bore one of the most distinguished names of early-American Methodism. Philip Embury, you may recall from last month's TOGETHER, was the devout carpenter who in 1768 started the first regular Wesleyan worship services in the colonies at New York. Now Mr. Fargher is gathering information on the eight other Embury Methodist churches in the U.S. His next project: learning more about churches named "Centennial" or "Centenary." Most trace back to the 1860s, when Methodism honored Embury's efforts in a 100th-anniversary observance.

See how it works? Just hitchhike a ride on church history, then hop off when you want to and mount your own hobbyhorse for exciting exploration along the byways you choose!

Postal Tie-ups. Church names have a fascinating range—people, local-church fathers, Methodist leaders, biblical personalities. They may have geographical, historical, or poetic associations—and this suggests collecting postmarks of unusual town-church names. You'll find such colorful ones as Truth or Consequences (N. Mex.), Seat Pleasant (Md.), What Cheer (Iowa), Plain Dealing (La.), Golden Gate (Ill.), and even the Waterproof Methodist Church in Louisiana!

Church Architecture. Remember the two color pictorials on this subject last February and March? It suggests a fascinating hobby. Did you know, for instance, that John Wesley thought Methodist chapels (his "societies" didn't have "churches") should be octagonal? One of two built that way still stands on a hilltop near Heptonstall, England.

Another sample: Early Methodist churches had no steeples. The world's first was St. Paul's Church, Newport, R.I. [see picture, November, 1959, page 93]. Bishop Asbury first saw it in 1809—and was shocked. "A steeple and a bell!" he shouted. "The next thing will be an organ and a choir, and then farewell to Methodism!"

With an estimated 100,000 new churches to be erected in the next decade, these are exciting times in architecture. Will contemporary designs dominate—or the traditional Greek, Romanesque, and Gothic be revived? Here's a chance to watch history in the making.

Hymnals and Bibles. Methodist hymnody in America dates back to 1737 when John Wesley published his first book of hymns [see November, 1959, page 124] at Charleston, S.C. The many official hymnals issued since—including the last, *The Methodist Hymnal* of 1935—tell a revealing story of musical and theological evolution. For example: *The Methodist Episcopal Hymn and Tune Book* of 1878 was popular because it included tunes with hymns! A non-Methodist hymnal, *The Revivalist,* of the same era contained many popular camp-meeting songs.

Or you might want to collect various editions of the world's all-time best seller, the Bible. Even very old ones usually are inexpensive. Collecting family Bibles, incidentally, ties in directly with the popular hobby of genealogy. In any case, be sure to review Dr. Frederick E. Maser's article, *The Lure of Finding Rare Bibles* [February, 1958, page 60].

Methodist Pottery. That bust of Methodist evangelist, George Whitefield, pictured on the facing page, is in New York's Metropolitan Museum. One expert calls it "the ultimate in the artistic achievement of British potters."

Behind that statement lies a bigger story. For 18th-century Methodist leaders were favorite subjects of ceramic artisans. Enoch Wood, who sculpted the Whitefield bust, also did several of John Wesley. The most famous shows Wesley at 78, when he posed in Wood's house during one of many preaching tours of Straffordshire pottery towns.

The World Methodist Council Building at Lake Junaluska, N.C., contains a collection of more than 100 different busts of Wesley alone. Many cameos, plaques, and other art objects also bear the image of Methodism's founder—including a teapot, since copied, that pottery king Josiah Wedgewood presented to him. Its design, known as "Wesley Wedgewood," is still used on British pottery. See the hobby possibilities there?

Wesleyana. John Wesley read widely and wrote thousands of letters during his long, active life. Today that means new thrills for lovers of old books and letters. Many of Wesley's letters have been traced; others are still being discovered. And in his books, Wesley often scribbled comments on their margins as he read. One volume known to exist is a copy of Goldsmith's

NAME YOUR HOBBY

You readers who protested because the popular *Name Your Hobby* column was missing in November's jam-packed issue can calm your fears—for it's back again this month on page 72. And if yours is one of the names on our long waiting list, please be patient. We're doing our very best to catch up!—EDS.

Antiques Magazine calls this bust of George Whitefield "the ultimate" in British pottery art. It is in New York's Metropolitan Museum.

From beneath a great elm that once stood on Boston Common, Jesse Lee launched Massachusetts Methodism in 1790. This plaque marks the spot.

At Travis Park Church in San Antonio, Tex.: 50 dramatic feet of stained glass.

Vicar of Wakefield, bearing Wesley's signature and many marginal notations. Perhaps you'll come across it someday in a dusty bookstore!

Wesley frequently wrote for publication, too, and you'll find his name on the title page of pamphlets, books, and hymnals. Such a collection could easily fill a couple of shelves in your bookcase. Probably his most widely distributed work, curiously, was *Primitive Physick; or, an Easy and Natural Method of Curing Most Diseases.* First printed in London in 1747, it went through 32 editions in the next 81 years. Sounds as though he had some good advice!

One more hint: More books probably have been written about Wesley than about any other Englishman who ever lived, with the possible exception of Shakespeare. One amateur collector has more than 60 Wesley biographies, mostly first editions.

Methodist Americana. Among book collectors, "Americana" is often used to label early printed material associated with the New World. Why not take a cue from TOGETHER's historical map last month and make your specialty *Methodist* Americana?

Some of the most significant and dramatic figures in our country's history have been Methodists—from such church leaders as Francis Asbury and Jason Lee to laymen Jedediah Smith, the Western explorer, and Alexander Majors, who fathered the Pony Express. Their stories—and, of course, tales of the fearless circuit riders—top anything you'll see on a TV Western. Probably you can find old books, journals, letters, and diaries—even prints and photographs—concerning early Methodism in your own area. And if any of your forefathers were among those early Methodists, such material might be tucked away in a relative's attic, or your own!

Touristic Photography. If you're among the millions who travel with a camera around the neck, here's a natural for you. Again, look up that Methodist Americana map published last month — and go shooting photogenic Methodist landmarks and points of interest. One of your pictures might be selected for use in next year's photo invitational [*see November, 1959, page 93*].

Most amateur shutterbugs find it best to concentrate on a specialty—stained-glass windows, for example. A color series of those found in your area, or on a vacation tour, makes a brilliant climax for any slide show. Among Methodist churches famed for their stained glass are Epworth-Euclid, Cleveland, Ohio; First Church, Santa Monica, Calif., the Webster Hills (Mo.) Church, and Travis Park Church in San Antonio, Tex., especially noteworthy because its Porter Loring Window, containing 4,700 pieces of glass, is said to be America's tallest symbolic picture window (see illustration at right, above).

Cemeteries, steeples, lonely country churches, symbolic decoration, architectural styles—these, too, challenge the creativity of any enterprising amateur photographer. And be sure to watch for guided tours of historic churches such as were offered in New England last summer. It's an excellent way to get pictures and to know what you're shooting.

By now your mind should be bubbling with fresh hobby ideas. Pick one and get busy! In case you're still undecided, remember that the list above only touches the surface. Do some historical probing on your own—and be sure to watch future issues for other installments in this continuing Methodist Americana series.

Meanwhile, keep in mind these helpful words of writer Robert Thomas Allen:

"With imagination, any pursuit can be given vitality and purpose and significance. It makes sculpture out of whittling; art out of tinting shells; it made Benevenuto Cellini out of a goldsmith, Chippendale out of a cabinetmaker, Pasteur out of a chemist, and Henry Ford out of a mechanic."

That's all you need to hitchhike on church history!

These nimble-fingered ladies of Hemlock Grove Methodist Church, Greentown, Pa., delight in an old favorite—the quilting bee. Photograph taken by George Bewley.

NEEDLEWORK

She bound all the edges of the quilted land,
Feather-stitched the furrows of the fields: one hand
Held back the ocean while she basted the shore;
Embroidered all the rocks and trees, added a score
Of French knots for flowers—and then she found
Scraps enough left to put some people around!
(And she darned down the corners of the ones who curled!)
So, with little stitches, God made the world.

—EVELYN TOOLEY HUNT

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